

THE

MISSIONARY HERALD.

VOL. XLI.

JULY, 1845.

No 7.

American Board of Commissioners for Foreign Missions.

West Africa.

ANNUAL REPORT OF THE MISSION.

Review of the Year—Pangwe Country.

THIS report embraces the operations of the Gaboon mission during the year 1844. After the death of Mr. Griswold, there were but three ordained missionaries in the field, Messrs. Wilson, Walker and Bushnell. And recently Mr. Walker has been obliged to leave his post for a season, on account of the effect of the climate on his constitution. Connected with the mission, there are two principal stations; one of which, called Baraka, is occupied by Mr. Wilson, and the other, called Ozyunga, is committed to the care of Mr. Bushnell. Aside from the death of two lamented and valued missionaries, the year has been one of prosperity and encouragement.

We look back upon the past year with varied emotions. The removal by death of Mr. Campbell on his way to this place, and of Mr. Griswold some months later, the failure of Mr. Walker's health and his consequent absence from the mission, the painful excitement which has existed among the natives growing out of the attempts of the French to extend their jurisdiction over the country, are events which have been truly painful and afflictive. But we feel assured that they will be over-ruled by Him who hath ordered them for the advancement of his own glory and the salvation of this benighted land.

On the other hand we have abundant cause for gratitude to our heavenly Father for his goodness, and sufficient encouragement to prosecute our work with unabated ardor. We have lived among the natives in great quietness and peace; and we think their confidence in us and their interest in our work have greatly increased during the last year. The people have been attentive to our instructions, and there has been considerable outward reformation. Some who were addicted to intemperance, have been reformed; the Sabbath is outwardly observed, and the habit of attending church is becoming general. These things we regard as favorable indications of good, and we hope that the time is not far distant when this may become a Christian people.

The Prudential Committee have been desirous of commencing a mission among the Pangwe people, at the earliest suitable opportunity. Mr. Griswold, it will be remembered, made a visit to the nearest settlement of this powerful tribe, distant about one hundred miles from the mouth of the Gaboon, just before his death. It was his intention, had his life been spared, to make an extensive tour of observation among the same people, in the course of a few weeks, with a view to the commencement of missionary operations. Mr. Campbell was also particularly anxious to explore the same field, and to labor in it, should the way be prepared.

The death of Messrs. Griswold and

Campbell have cut short our expectation of establishing a mission in the Pangwe country for the present. These brethren were eminently qualified for this arduous and somewhat perilous undertaking, and their hearts were intent upon it. Why they should have been removed, in such quick succession, is one of those mysterious events in the providence of God which we cannot fathom. We who remain have as much labor to perform in this immediate neighborhood as our time and strength will allow; and the contemplated mission to the Pangwe people must remain as it is, until we shall have received another reinforcement.

The report next alludes to the relations of the natives in the immediate vicinity of the mission to the French. At the date of this communication it was not known what line of policy the government of France would pursue; consequently the future course of the natives could not be predicted.

Preaching—Church—Language.

Stated preaching has been maintained at the two principal stations, and, irregularly, at six other settlements. The attendance on our Sabbath service at Baraka has varied from fifty to two hundred persons; the average number being about one hundred and twenty. At Ozyunga the attendance varies from fifty to one hundred; the average number being about seventy-five. At the out-stations the attendance varies from about thirty to one hundred; the average number being about forty or fifty persons. All the natives in the immediate vicinity of the two principal stations have an opportunity to hear two sermons every Sabbath. Weekly meetings are held in some of the villages.

Our brethren are now able to report the gathering of "the first fruits" of the people among whom they are laboring into their little church.

The number of members belonging to our church, including the mission families, is nineteen, eight of whom are natives. Of the native members mentioned in the last year's report, three have returned to Cape Palmas, and have probably joined the Episcopal mission at that place. Of the eight mentioned above, three have been received into the church during the year; two of whom are natives of the Gaboon, and are young men of much promise. A fourth will probably be admitted into the church at the next communion. There has been

one Christian marriage among the natives during the year.

The mission have been able to prepare and publish a few small books, adapted to the state of the people. The whole number of pages printed is 171,000.

Considerable attention has been bestowed upon the Mpongwe language during the past year; and although we have not fully written out a grammar of this new language, its principles have been sufficiently developed to enable us to use it with more confidence and accuracy than heretofore. We have been greatly surprised to find in this remote corner of Africa, and among a people but very partially civilized, one of the most perfect languages of which we have any knowledge. It is not so remarkable for copiousness of words as for its great and almost unlimited flexibility. Its expansions, contractions and inflections though exceedingly numerous, and having, apparently, special reference to euphony, are all governed by grammatical rules which seem to be well established in the minds of the people, and which enable them to express their ideas with the utmost precision. How a language so soft, so plaintive, so pleasant to the ear, and, at the same time, so copious and methodical in its inflections, should have originated; or how the people are enabled to retain its multifarious principles so distinctly in their minds as to express themselves with almost unvarying precision and uniformity, are points which we do not pretend to settle. It is spoken coastwise nearly two hundred miles, and perhaps, with some dialectic differences, it reaches the Congo River. How far it extends into the interior, is not satisfactorily known.

Six schools have been kept in operation during the year; and recently three night schools have been established. The whole number of pupils is more than one hundred and twenty; of these thirty-five are in two boarding schools, one at each of the stations.

Smyrna.

LETTER FROM MR. ADGER, FEBRUARY 16, 1845.

Death of a pious Armenian.

THE families stationed at Smyrna have recently been called to pass through very painful and trying scenes. On the 23d of December, Samuel

Riggs, son of Mr. Riggs, fell from the terrace of his father's house upon the pavement below, and died on the following day. This melancholy event was soon followed by the death of Mrs. Adger's sister, Miss Shrewsbury. In both cases, however, the surviving friends sorrowed not as those who are without hope.

The object of the present communication is to announce the death of Baron Sarkis, one of the native helpers of our brethren at Smyrna. Mr. Adger commenced his letter, it will be perceived, several days before this afflictive occurrence actually took place. This has enabled him to give us a view of the doubts and fears and hopes and joys of the dying man, from day to day; and as we read the narrative we seem to be with our deceased brother, accompanying him, slowly yet joyfully, to the end of his earthly pilgrimage.

Baron Mugudich, the individual mentioned in the second paragraph, was also an assistant of the brethren at Smyrna. His death occurred last year at Constantinople. A notice of this event was published in the November Herald.

I have commenced this letter to tell you of another scene of trial through which we are doubtless soon to pass; and yet it is not so truly a scene of trial as of victory. Our much valued translator, and very dear brother Sarkis, is on the borders of the grave. He has been quite feeble for months with his old complaint, consumption; and I do not think that he can continue with us more than a few days longer. But though his outward man perishes, his inward man is renewed day by day. He is quite ready to depart, trusting in Christ. He says the Savior is with him, and he has no fear of death. Some days ago he complained that clouds and darkness occasionally intruded themselves between his soul and the blessed Savior; but yesterday and to-day he tells me that these have been all dissipated by the Sun of righteousness, and he feels "willing and ready to go this moment."

I reminded him this evening that he would soon see Miss Shrewsbury. "Yes," said he, "I was thinking of that last night in my bed. Soon I shall see Baron Mugudich and Miss Shrewsbury and Samuel Riggs." "There is another person," I said, "whom you will also see; Martin Luther." "Oh, yes," he answered, with an animated smile, "I shall see him too; and I shall tell him, (here he laughed with joy,) that I have been translating the history of the Reformation." "You will see also John Bunyan," I remarked, "and you will tell him that you translated his Pilgrim's Progress into

Armenian." This thought also was very pleasant to him; and still more so was the idea that he should see Jesus face to face! I returned home, blessing God for the precious and glorious gospel, and for this fresh trophy of its power.

The Christian character of this dying brother has been a constant and steady flame; and it remains the same, by God's grace, amidst all the damps and darkness of the valley of the shadow of death, through which he is now passing. He is a man of remarkably clear and well balanced mind; his thoughts and words are always orderly and distinct, and the former are much more in number than the latter. He is naturally retiring in his disposition, and, consequently, not so well fitted to be useful by personal intercourse. Nature formed him to be useful in his study and with his pen. Sweetly, indeed, I can assure you, has he preached with this instrument, during ten years, to many of his admiring countrymen. The larger part of our Armenian books have been greatly indebted to him for their elegance and purity of style. The "well told tale" of the "ingenious dreamer," and the eloquent narrative of the Genevan historian, have been by him set forth in beautiful periods, to be read, I trust, by thousands after he shall have been laid in his grave. Our magazine was altogether translated by him during the four years of the first series; and he has also assisted in preparing matter for the new series. To supply his place will be very difficult, if not impossible. There are few of his countrymen who equal him in Armenian scholarship; and I do not know of one who joins to so much power over his own language an equal acquaintance with the English. But the Lord will provide.

I have had many pleasant interviews with him, since the day when I first informed him that the physician really had no hope of his recovery. It is the almost universal custom in this country to deceive dying people, with assurances that they are getting better, and will soon be quite well. It was quite against the doctor's will that I undeceived Sarkis. But it was delightful to behold the calmness with which he received the announcement. And he testifies that ever since, his mind has been entirely composed; whereas before he was tossed up and down between hope and fear, and could get no peace.

Entering his room a few days ago, I found him very weak, and he said he was constantly declining. I remarked that

the gospel makes us conquerors over death. "Yes," said he, "and more than conquerors!" We then talked of the folly of those who put off preparation for death till the dying hour; and he remarked that he trusted he had nothing to do but to shut his eyes and die. I prayed with him, and he expressed a strong wish to depart out of this world of sin.

On the next occasion of my visiting him, after reading the Scriptures and praying with him, I was about to take my leave, when he begged me to sit down a little while. He then expressed the fears which he sometimes felt that perhaps his sins had not yet been forgiven. He said he had a prevailing hope; but sometimes he could not *feel* that he was accepted. "I know," said he, "that if I trust in Jesus, God will not leave my soul to perish; but sometimes I cannot realize it." He was much comforted when I suggested that Satan would naturally endeavor to disturb his peace now, as he did that of Bunyan's Pilgrim going through the dark valley; and that even our Savior fell into horror of great darkness, just before his departure. Also I reminded him of Mrs. Eli Smith's perplexity of mind, a few weeks before she died, which he well remembered, as he was an inmate of my family at that time. "The next time you come," he said, "I will tell you of my wife; how I told her I am going to die, and explained it all to her; but she cannot understand it, and is all against it." His poor wife is much distressed, and, I fear, knows not the consolations of the gospel. She has been usually present when I have conversed and prayed with him. I have endeavored to rouse her mind to a consideration of her own spiritual state; but she seems like one bewildered.

On the evening of the following day Mr. Adger wrote again:

I have just come in from visiting Sarkis. He is rather more comfortable than he was last night. We had some pleasant conversation together. I asked him if he had quite escaped from all his darkness. He replied, "Almost entirely." "Why," he continued, "Jesus Christ says, come unto me, and I will in no wise cast you out. Now if I throw myself into his bosom, will he leave me to fall? I know that I am a great sinner; but he is a greater Savior." "Do you feel," I asked, "that you are a great sinner?" "O, yes," he answered, with much feeling, "I am a great sinner, Mr.

Adger. And even since I was converted to Christ, I have been a great sinner. I have not done my duty. I have loved the world too much. And this it was which caused that darkness in my mind. I am a great sinner, greater than any in the world!" Then he went on to speak of the "precious promises" and the fullness there is in Christ.

He said also, "I am trying to instruct my wife, and to prepare her mind; but she is in great distress. It is my daily prayer that I may have the happiness to see her mind enlightened before I die." May it please God to hear and answer his prayer!

Two days later Mr. Adger continued his narrative as follows:

Christopher,—who goes in the vessel which takes this to America,—was with Sarkis last evening, and found him in a very happy frame of mind. We repeated to him in Armenian a verse which he also quoted to me in English, the night when I first informed him that he must die. It was one, he said, which he delighted often to repeat.

When I reach the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side!

This evening I called and found him exceedingly low. I fear that he cannot live till morning. His voice is almost gone, and he has not the strength of a child. I said to him, "I cannot say that I am sorry to see you getting weaker." "Do not say it," he said with a strong whisper, "do not say it!" After attending to one or two items of business, which he had not till then arranged, I asked, "Have you now any thing else upon your mind which gives you trouble?" "No! nothing, only (and here he wrung his hands with anguish) that I am a great sinner!" He then uttered some expressions of faith in the Savior of sinners, and I said, "Do you wish me to pray with you this evening?" "Yea," said he, "always, always!"

On the evening of February 21, Mr. Adger had another interview with his dying friend.

When I visited him this evening, he said, "I have forced the doctor to tell me how much longer I have to live. He says, 'Four or five days longer,' and then"—Here he made a gesture with his hand, expressive of rapid motion upwards; after which he added, with an appearance

of great satisfaction, "And I am glad." All this he said to me in broken sentences, a word or two at a time.

Next evening another visit was paid to the wasted and dying man.

I found him this evening very low; but he smiled at me most pleasantly, when I entered the room; and this he repeated several times while I remained, although he was suffering very much, all the time, from difficulty of breathing. It was evident to all present that he was near his end; and it was also evident to himself. I kneeled down by his bedside and remarked, "The Lord Jesus promised that, after preparing a place for us, he would come again and receive us to himself." He smiled and said, "This night." "You are going," I said, "to the palace of the King of kings; and, therefore, we should not mourn. You go to eternal light; but we remain behind in the dark." "I am not worthy," was the humble reply. Being fatigued, he said, "I wish to sleep." I rose to leave him. He said, "To-morrow will be Sunday." "Yes," I replied; "and as Jesus rose from the dead on Sunday, so I trust you also will rise to-morrow." He signified his assent with a motion of his head.

Just before I made my visit, he called for his little boy to take leave of him. "I am going," he said to the child, "to heaven, where your two little brothers are; and I leave you with your mother. Be a good and obedient child." Here his feelings overcame him, and he motioned quickly for them to take the boy away. Afterwards he wound up his watch, and gave it to his wife, saying, "I have wound it up for the last time."

Two days later the narrative was concluded as follows:

The long struggle is at an end. Sarkis died the night before last, at about nine o'clock, two hours after I left him, and at the very hour of our Saturday evening meeting, which we spent entirely in prayer for him and conversation about him. He remained quite sensible to the last, called for all the family, said, "I am going," bade them all farewell, exhorted his weeping partner to look to God for comfort, and then, without a groan or a struggle, fell asleep!

There is reason to hope that the death of this brother will become the means of spiritual good to some of his surviving friends. May the Lord add his blessing!

Broosa.

JOURNAL OF MR. SCHNEIDER.

Introductory Remarks—Various Incidents.

As preliminary to the perusal of the following extracts, a few remarks of Mr. Schneider, taken from a letter of January 10, may be read with advantage. "A spirit of inquiry has been gradually spreading in this vicinity. Without including Adabazar and Nicomedia, there are now sixteen villages where there is some degree of interest on religious subjects. I do not mean by this remark that many in each of these places have had their attention called to evangelical truth; but the beginning of good things to come has been made. In some instances the movement is very slight; in others it is more marked; but in all the truth has begun to make some impression. It is difficult, without stating particulars in regard to each place, to give a correct view of the actual state of things by a few general remarks; yet I may say that we regard the subject as full of interest, not so much on account of the amount of inquiry now existing, as on account of the animating prospect for the future. Where two or three, or ten or twelve, have been led to the perusal of God's word; and, especially, where there are little companies who meet regularly for reading the Scriptures and prayer, the work may be expected to go forward in time to come. Indeed, since we first ascertained that there was a spirit of inquiry in the neighborhood, there has been a gradual increase; and hence we regard the future with interest and with hope. We would caution ourselves, however, as well as our patrons, not to cherish too sanguine anticipations. Opposition and discouragement, in some form, will undoubtedly appear."

In the journal of Mr. Schneider the names of the different villages, to which reference is made, are uniformly given. Such, however, is the state of things in the Armenian community at the present time, that it is not deemed advisable to publish them. The pages of the Herald are eagerly perused by the enemies of spiritual Christianity.

September 18, 1844. Two enlightened Armenians, from a place at a considerable distance, have been spending a few weeks in Broosa on business. They gave us a very interesting account of the state and progress of the good work where they reside. At present there is no special opposition, and the inquirers enjoy a good degree of freedom. They now meet in four different places on the Sabbath for reading the Scriptures and

prayer. The number, thus collecting, is in all about a hundred. The violence of their enemies obliged them to meet in several companies; but the result has probably been an increase in the number of attendants. They are very desirous of a preacher, and truly they need one. Among the first questions proposed, one of them asked whether we could not send them a preacher; on a former visit the same inquiry was also made. Their number is now so large, and they have been so long without any one well qualified to instruct them, that it seems exceedingly desirable that they should have regular preaching, if possible, by one of their own nation. They took with them nearly one hundred books, small and great, for sale and distribution.

Since the foregoing date there has been considerable persecution at the place referred to above.

23. For several Sabbaths past a few Armenian females have been in the habit of coming to Mrs. Schneider, to hear her read the Scriptures. Yesterday, after she had spent some time with them, she called me in. I found their minds rather tender; and, after making some remarks on our lost condition as sinners, and presenting Christ as our only hope of salvation, I prayed with them. Two of them were quite affected; and one of them, to express her gratitude for my having talked and prayed with them, as soon as I had closed, instantly took my hand and kissed it, her eyes being bathed in tears. She wept freely for some minutes, and, on leaving, remarked to Mrs. Schneider that she would endeavor henceforth to walk no more in the old way, but in God's way.

A regular preaching service is now kept up for the benefit of Armenian females.

Oct. 1. An individual, originally from a distant city, but lately residing in Broosa, has become deeply interested in spiritual things. From his peculiar situation none of us have been able to obtain an interview with him; one of our native brethren, however, who has had much conversation with him, expresses strong hopes of his having been born again. Since his interest in the truth, he has frequently expressed an ardent desire to return to his native place to endeavor to enlighten his townsmen. Providence has now given him an opportunity to gratify his wishes. His influence may be expected to be happy there. He took with him a

few books, all that he could conveniently take. This is one of the many incidents which show the diffusive character of the work among the Armenians.

Light and Shade—The Leaven spreading.

Last autumn one of the native brethren made an excursion to several villages, not far from Broosa, for the purpose of disseminating evangelical truth. It will be seen, by the following account of his reception, that the encouragement which he met with, was various.

22. In one village he was very cordially received by the principal priest of the place, who gives increasing evidence of having become a spiritual man. The first evening, the priest took him to a retired spot by a grave-yard, near the village, and said, "Here let us engage in prayer;" and they unitedly poured out the desires of their hearts to God. The priest is said to be very fervent in his prayers. Being invited to spend a night at the house of the other priest, they had much conversation on religious topics, and the priest manifested a very lively interest in them. Our brother proposed to close the interview with prayer. As the priest assented, a portion of Scripture was read and a prayer offered. The priest was so much interested and impressed with this extempore act of devotion, that he inquired, at the close, whether there were any written prayers of this kind.

The man who is second in influence in the village was also present. Our brother had much conversation with him, and gave him a New Testament and some tracts for his perusal. He exhibited much evidence of having had his interest awakened in spiritual things; so much so, as greatly to gladden the heart of this pious native. Since his return to Broosa, he has received a letter from the principal priest, which breathes the spirit of genuine piety. The letter makes particular mention of the leading man, already referred to, and represents him as diligently engaged in reading the Scriptures, and often coming to the priest to inquire the meaning of different passages. Some opposition having been awakened since the visit was made, he goes to him rather privately. Both of them find much comfort together, strengthening each other in their inquiries after the truth.

In another place which the pious Armenian visited, he found the state of things very different. In the last village to which our brother went, there was nothing but opposition.

Through the influence of the higher ecclesiastics, so much bitterness had been excited that our books, which had been distributed and sold there, had been collected, and some of them torn in the streets, while others were consumed in the flames. An inquirer also, whom we found at the fair at Balikkessar, and who went to this village to spend the winter, has been expelled from the place. Though we have not yet learned the particulars, there is little doubt that his zeal for the truth occasioned his banishment. The priest of the village, who is favorable to the truth, feels apparently much distressed by the course of events, and finds himself much restricted in his efforts to spread the light. He says he occasionally meets with a few persons and reads the gospel to them; and though our books have been publicly destroyed, some of them are still used in school.

In a previous journal Mr. Schneider has mentioned an inquiring Armenian, from a distant village. The same individual is referred to in the following extract.

November 4. When I last saw him, the number of gospel readers in his village was only five; but it has now risen to fifteen! They have usually met in the school-room of the teacher, reading and conversing about the Scriptures. The light thus poured into their minds has discovered to them the errors and superstitions of their church, many of which they have begun to reject and abandon. Some of them already absent themselves from the church, in the worship of which they feel that there are many things contrary to the word of God, and they perform their devotions at home. Some have also broken the regular fasts of the church. In these and similar ways, the new sentiments which they have imbibed from the fountain of truth, are manifesting themselves; and such has been the effect on the villagers, that recently a great excitement has been produced, attended with much discussion of these new doctrines, these inquirers defending them, and the supporters of superstition and error, advocating the old system. One of the priests has even gone so far as to compile a little work, in which he endeavors to support, with passages from the Bible, the invocation of Mary and the saints, auricular confession, the sign of the cross, &c., &c. The occasion of this attempt is the fact that these gospel readers have adopted the true Protestant principle of rejecting

everything not authorized by the Bible. Their enemies, obliged to admit that the word of God must be the ultimate appeal in matters of faith and practice, are driven to the necessity of resorting to it for pretended confirmation of their errors. So bitter has been the enmity of opposers, that this little band were threatened with banishment; and the individual who gave me this information, was actually driven from his home by his own father, and could not return for some days. This persecution, however, has only given him a stronger conviction of the truth of his sentiments; and he never seemed more desirous of being able to confirm them by the word of God; and I doubt not, all the rest have been similarly affected.

Good News from the Villages—Device baffled.

14. A native brother from Constantinople, in a recent missionary excursion, passed through an Armenian village at which he spent an evening, and had a most interesting interview with a few of the people. They were all exceedingly interested in the evangelical views he presented. He was both surprised and delighted with their eagerness and readiness to hear and receive the truth. Among them is the teacher of the village; and his mind seems to have been specially awakened. As he listened to this young man, he would frequently exclaim, "Alas! Alas! We are lost; we are lost!" An ecclesiastic who has been living in a monastery, but who recently returned to this, his native place, seems to have been the instrument in awakening his interest. This individual has become so much enlightened and so much impressed by the truth, that he has left the monastery. He is so desirous of becoming more fully acquainted with the truth, that he expressed a determination to repair either to Broosa or Constantinople for this express purpose. He appears to be ready to sacrifice his reputation to his spiritual good. Such a spirit among the higher clergy is truly encouraging.

15. An Armenian from another village recently called on one of our native brethren, and informed him that he had embraced the truth. On further inquiry into the circumstances under which he was led to a knowledge of the gospel, he remarked that on a visit to Adabazar, the teacher of that place exposed to him so fully all the errors in which he had been

brought up that he could make no reply. Though convinced of the truth, he did not yield to his convictions at the time; but he was so much disaffected towards the teacher, as not to go near him again while he remained in the place. The teacher next sent him a New Testament. This he accepted merely to avoid the appearance of disrespect, and not because he intended to read it or felt his need of it. Soon the teacher visited his own village, and had another long and faithful conversation with him; and so convincing were his arguments that he could no longer avoid acknowledging his impressions, and from that time he has yielded obedience to the truth. He appears to rejoice greatly in his new views and feelings. He also said that there were eight or ten, besides himself, who had embraced these new sentiments, and who met regularly for reading the Scriptures, conversation and prayer. The teacher of the school is among their number, and appears to be their leading man. They make it a special object to interest others on these subjects. I had once or twice sent books to this village, but we were not aware that so encouraging a beginning had been made.

Under date of December 16, Mr. Schneider mentions the presence of two new hearers at the service of the previous Sabbath, one of whom avowed his attachment to evangelical truth. He had been in the habit of reading the New Testament to some ten or fifteen of his companions, frequently rising before daylight, so as not to be molested.

17. Yesterday one of our native brethren was sent as teacher to a village of twenty-five hundred Armenian inhabitants. We regard it as peculiarly providential that this young man should be selected. He will have a fine field for usefulness there; especially as he goes not only to take charge of the school, but with particular directions to give instruction from the word of God to the priests, and also, as he may have opportunity, to the villagers. Thus is the Lord preparing the way for the coming of his kingdom in this vicinity.

18. A young man who has spent four years in the Armenian convent, called on me to-day, saying that he was going to Constantinople to join the school of our mission at Bebeck. In leaving the convent he has sacrificed prospects which, to a worldly mind, are quite inviting.

This young man has since been admitted to the seminary at Bebeck.

A pious priest who was sent to the monastery, mentioned above, to circumscribe his influence, has been the means of the change in this individual. Indeed, so deep is the impression which the priest has made on many minds there, that a council was recently held to deliberate what was to be done with him. The enemies of the truth had supposed that, by confining him to this convent, his influence would be nullified. But now they feel impelled to inquire where they shall send him next.

This priest has since been banished to Cesarea.

30. Yesterday I received a letter from an inquirer, residing a few miles from Broosa, in which he says that the number of "gospel brethren," as he calls them, are increasing in that region; especially, in consequence of the efforts of an enlightened ecclesiastic, who is actively engaged in diffusing light and truth. He also mentions three teachers of villages near his own, but not hitherto mentioned by us, as having received the light of the gospel into their hearts.

LETTER FROM MR. SCHNEIDER, JAN. 23,
1845.

OUR brethren who are laboring among the Armenians of Turkey, have repeatedly described the piety which is springing up in that community as of a peculiarly primitive and interesting character. In what follows, we have an illustration, in the language of a pious native, of the kind of spirit which is exhibited by those who embrace the doctrines of the gospel. The subjoined remarks of Mr. Schneider will furnish the needful explanations. The visit of the pious young man which occasioned this letter, is described in the preceding journal, under date of October 22.

I herewith send you the translation of a letter, written by a priest, who resides in one of the villages in this vicinity, to one of our pious young men who had visited him. To me it seems to breathe an excellent spirit. It shows what kind of piety is spreading on every side of us, and what various forms of opposition will be developed.

The "new friend," of whom the writer speaks, is one of the leading men of the place. The priest himself is the principal one of the village. As is customary in the East, he often uses the first person plural instead of the singular. The words included in brackets I have inserted for

the better understanding of the writer's meaning.

October 20, 1844.

BELOVED :

Your separation from me has given me great pain; but I rejoice greatly and give thanks to God the Father, that I have been permitted to meet with a brother, adorned with joy and truth like you, and that we have been permitted to embrace each other in sacred love. I rejoice also that by way of correspondence, God, through the aid of the Holy Spirit, is giving me comfort.

Since your departure from us, lo! the persecutions of the holy gospel have begun anew; but we receive them with heartfelt satisfaction and with great desire; that is, we acquiesce in them, and entreat from the Father the Holy Spirit, lest, through fear of these threats, we should fall into despair and deviate from the truth. But we labor to be happy by Christ. Our new friend — gives me great comfort and joy. How great a comfort he is to us! As great as the mind is capable of receiving; for by reading the holy gospel, from day to day, he increases his own interest and desire [in spiritual things]. He has read the four gospels and Acts, and proceeded to the sixteenth chapter of Romans. [The man had never read the word of God before.] Sometimes, he comes to my house, and sometimes I go to his; and by reading the gospel we strengthen each other in the truth of Christ and in holy love.

The commencement of these persecutions was as follows. The second evening after you had left us, we took this friend and another one, and went to the house of priest —, for the purpose of reading the holy gospel there. Before sitting down to meals, we read a chapter from Mark; and immediately this priest, like Obstinate and Pliable in Pilgrim's Progress, spoke as follows: "How is it that fasting is vain, and that the intercession of the saints and ancient fathers, and the decrees of the latter, are vain, as the Protestants say? Has not G. [the young man to whom the letter is written] said the same thing?" We said thus: "Those who are called Protestants, and who always read the holy gospel and preach it, never said, nor say, that anything of their own invention is the real and true example; but they simply maintain the traditions and laws and exhortations which Christ, on the part of God, enjoined upon the apostles and believers; and they say not a single word which is not in the holy gospel." This is the reply we made. But whatever we said was of no use. He persisted in uttering his own words, saying, "If it is so, let us close the church. The hymns, and rites and ceremonies, and the making of long prayers in church, are vain. Let us say to the people that we, and our ancestors, and church fathers, were ignorant, and we have strayed from the road; and these men [the Protestants] have found the true way." Falling on each other in this way, we had much discussion. On the intercession of the saints, we also had much

discussion. Finally, we took our meal, and then left and went home. Since that time he [the priest] is not on good terms with me; * * * * but I am not concerned. Let him do what he pleases. For the sake of my soul's salvation, I will endure it. However much they may thus give us trouble, our new friend finds time to come to me secretly, and reads the holy gospel. But I rejoice much at what this priest does against me; and I have confidence that God through Christ has given me a new desire and interest, that I may not be sorrowful. Looking to his promise, I do not oppose and quarrel, but I exercise patience. However much trouble they may make, or persecute, or slander, I bear it patiently. But happy would it be, if these persecutions resembled those which the apostles suffered from love to Christ; those persecutions which all the believers suffered under the preaching of the apostles, and if we should be as favored as they, and should be invited to paradise. Here the words of Christ have been fulfilled, "For my name's sake the father shall cast off his son, and the son his father, and the mother her daughter;" as is the case, when, like this priest, they are trying to reject and persecute their beloved ones; [this priest is a near relative of the writer.]

But beloved, I entreat that in your brotherly prayers you would remember us two; and, particularly, pray for me from the heart, taking by faith the Son as intercessor between you and the Father, that my evil desires may be broken; that I may labor to follow the truth from day to day, and that I may not be lost by yielding to my corrupt nature. I entreat you to intercede that a new spirit may be given me by the Father, that I may be saved thereby; for if the Father does not call me, and the Son does not become my helper and guide, I cannot go to him. If the eternal physician of salvation, who is Christ, does not administer medicine to the wounds which are ruining me, and to my incurable pains, and deliver me, I am entirely helpless, and it will be impossible for me to be saved. * * * *

But however much I should write, I could not exhaust the subject; but be not weary of praying for us, and we will also pray for you always.

Constantinople.

LETTER FROM MR. HOMES, MARCH 26,
1845.

Demand for Books—Various Incidents.

THE present letter is made up, for the most part, of incidents which have come under the notice of Mr. Homes in connection with the distribution of evangelical books. It will be seen that this department of labor has been followed with the divine blessing.

A young man, a native of Sivas, temporarily residing here, called recently to purchase some Armenian New Testaments. He said that he had been asked by letter to contribute some money to build a church in his native town; but that, instead of contributing to build a church of material stone, he would prefer to contribute, according to his ability, to build up a church of living stones. And, therefore, instead of sending money, he wished to send the word of God. I cheerfully furnished him with what he wanted, and with many tracts in addition.

A man of about fifty years of age, a carpenter, has often called on me of late, who gives very good evidence of piety, and longs daily to learn more and more of the truths of the gospel. This man confessed to me with tears in his eyes, and with strong ejaculations in prayer that God would forgive him, that when the order came out, several years since, directing all who had the infidel books of the Americans to bring them to the Patriarchate to be burned, he collected and carried his there with great eagerness. In proof of his repentance he has now re-supplied himself, and procured a quantity to give to others. Another confesses that he stood by the ovens when the books were burned, and crowded them into the fire; he has bitterly repented of his conduct, and now forms one of a Bible class in a city in the interior. He has also a son in our seminary at Bebeck.

A vartabed from Cesarea has been, for several days, urging me to furnish him with books for the region from whence he came; which I have accordingly done. Although he was too poor to pay for them, he will at least distribute them at his own charges, even if he sells them, as I have no doubt he will. We have heard of some of our books, especially our bound monthly magazine, being sold in the interior for two or three times the price at which we sell it ourselves.

Another vartabed, who gives much evidence of piety and of genuine earnestness in bringing his countrymen to the knowledge of the gospel, has been virtually exiled from the city by ecclesiastical authority. This has only given him occasion to supply himself with several boxes of our books, and to visit the interior of Armenia and sell them. He expects to go to mountainous regions, where no missionary has ever yet been. We have not yet heard of the success of his tour.

The April number of the *Herald* contained a letter from Mr. Homes, in which he gave an account of two pious Armenian book distributors who were travelling in Turkey in Europe.

These brethren have since returned empty handed, their great complaint being that they had not books enough to supply the demand. In the town of Rodosto, God gave such effect to their preaching that a rising congregation of Armenian Catholics was entirely dispersed; and all those who were sending children to the Catholic school, have taken them away. At one time five priests in that town came to them in a body; and to them they preached on salvation by faith for many hours. The head priest took occasion to preach to the people that they must beware not to worship the pictures before which they burned candles; but that still the saints represented upon them were their intercessors!

In Sophia the Christian population is chiefly Bulgarian. Here the people are so degraded that our brethren saw, on the Sabbath, men and their wives with their drinking priests in grog-shops. Indeed some of the priests seemed to be more in the grog-shop than in the church. It was the custom of every one, before drinking his glass of wine, to make the sign of the cross three times. Their market-day is the Sabbath; and this custom is very extensive, it having been introduced by their Mohammedan rulers as a means of breaking the power of the Christian religion on the hearts of the people. They rightly judged that nothing would tend so much to annihilate the Sabbath, and thereby destroy the acquaintance of the people with their religion, as making the Lord's day the principal day for trade. And hence our ordinary name for Sunday, in Turkey, is "market-day."

In Sophia our brethren preached with the freedom of prophets against idolatry, it being perhaps the first time, for hundreds of years, that any person, in the spirit of Christ, had awakened the sluggish native mind to the nature of spiritual worship. Some manifested great eagerness to know the truth. One confessed with tears that Christ must be his only Mediator and Savior. Another avowed that Christianity was only made a matter of traffic in Sophia. He found many who were ready to co-operate with him in changing the day of the market, as the Christians have succeeded in doing at Philippi, another place, through which

they passed. Would that some evangelical missionaries could be sent to labor for these four millions and a half of Bulgarians!

In Salonica our brethren sold many hundreds of copies of the Scriptures to the forty-five thousand Jews found there. A Greek bishop bought all the Bulgarian and Greek Scriptures and Testaments which I had sent him, and gave, in part payment, a large silver cross, with a figure of Christ upon it. One man was convinced of his sin as a Sabbath breaker, and ceased to open his shop on God's holy day. Another confessed the good that he had received from the instructions of the missionaries at Athens. Still another was anxious to have our brethren pray for and with him.

Salonica—Constantinople—New Work.

Since the return of these brethren from their tour, one of them has started again. His main object is to sell Hebrew Scriptures to the Jews in and around Salonicca, in which he is abundantly successful. Even the New Testament is frequently demanded. And he finds such demands for Greek and Bulgarian New Testaments, as surprises us all. I am this day sending him four additional boxes of New Testaments, with tracts in the same languages. He writes to me that the people say, "Formerly we paid some attention to the prohibitions of these books by our clergy; but that day has now gone by." The region of Salonicca has been more rarely visited for missionary labor than any other on the shores of Turkey. We regard it, however, both in respect to Jews and Christians, as a most promising field. This brother, while distributing books, is none the less engaged in preaching to Jews and Gentiles.

Considerable attention is still given to the department of book distribution in Constantinople and its vicinity.

Besides our agents who sell in book-stores, we have two who daily traverse the length and breadth of the city, in different directions, and all the shores of the Bosphorus, carrying with them the Scriptures, to sell or give away. They start with a small select bundle in their hands, and dispose of them in the shops, in the coffee-houses, preaching to all men. They often bring persons to us for religious conversation; others they bring to hear preaching on the Sabbath. They have been engaged in these labors for

several months, and we witness no relaxation in their zeal. They are men of solid minds and warm hearts, who have embraced, with the heart and the understanding, the fundamental doctrines of the gospel. Mighty in the Scriptures, being men of one book, which they continually read, they not only thereby supply the place of classical learning; but they are always able to give an answer from God's word to those who oppose them with arguments from the so called "church," or the questionable testimonies of the fathers.

In this place Mr. Homes alludes to a work which, together with various other books and tracts, he is now editing. It is "Dailé on the Right use of the Fathers in the Decision of the Controversies of the present Day in Religion." It is to be published in the Armeno-Turkish language.

Dailé was a pastor of the Reformed Church of Paris, and he endeavored to prove that the Fathers cannot be called in as judges in the controversies between evangelical Christians and Roman Catholics, first, because it is hard to find out what they thought on these topics; and, secondly, because they are not infallible. The book was highly esteemed by Jeremy Taylor and Chillingworth; and it is as well adapted to the wants of the people in this country, as it was to the time of Dailé. The same motives which have called for modern editions of it in England, call for its publication here; for many thoughtlessly appeal to the authority of the fathers as evidence in favor of their superstitions, just as if they were appealing to something of equal rank with the Bible. Another reason for our publishing this book is, that the numerous works which come out from Catholic and Armenian presses, are continually quoting testimonies against evangelical and Protestant doctrines from the fathers; and we have not time to examine their citations, one by one, and prove their irrelevancy. But this book will put our friends in the possession of principles by which they may answer the allegations of their enemies, once for all.

Erzeroom.

JOURNAL OF MR. PEABODY.

Encouraging Indications.

This journal records a series of occurrences, very similar to what has been heretofore reported

in the communications from this station. There are many persons at Erzeroom, who are evidently longing for the light and liberty of the gospel; but the cruel policy of their spiritual guides keeps them in darkness and in bondage. It is painful to contemplate this protracted struggle between truth and error; but, sooner or later, the former must gain the victory.

March 25, 1844. Two men called from a village of Pasin, visited by me last summer. At the house of one of these individuals, whom I described in my last journal as somewhat eccentric, but possessing much more mind and influence than ordinary, I remained while I was in the village. Soon after I left, the old man went after wood, about nine miles from home, where he was taken by the Koords, bound hand and foot, and tied to a tree; after which they robbed him. They also evinced their barbarity by making a horse tread upon one of his feet, severely maiming it. In the morning he contrived to gnaw off the rope, and was at length found and conveyed home by some villagers in search of him.

He told me that during the long confinement, made necessary by his severe wound, he read, with deep interest, the books I had left with him, and also thought much on the conversations which I had held with him. I made allusion to the vartabed who followed in my track to collect the books which I had distributed. He appeared very indignant at the course pursued by this vartabed. He said that when the latter visited his village, he did not give up his books; that they contain no error; and that the Bible is perfectly sufficient as the standard of faith and practice. He spent several hours with me, conversing on the great truths of the gospel, and I hope and pray that this may prove both to him and his companion a savor of life unto life.

April 11. One of the principal Armenians of this place visited, a few days since, the Bey of Erzengen, who has recently come to this city. The Bey said to him: "My dear man, do not any longer follow the traditions of men and practice idolatry, as you now do, by worshiping pictures, &c. But take the gospel as your standard. Your old practices are bad; they have come to nought; therefore abandon them." The Armenian appeared very much troubled by these remarks. He said to one of our friends: "See what these gospel men are doing; they have been filling his ears about us. I did not know what to say to him. I could not say any thing against

following the gospel; nor could I defend all our practices. These Protestants are very bad men; they make us much trouble."

This Bey spent two months last year in the house of one of our friends. While there he had intercourse with many enlightened Armenians; and, no doubt, formed a favorable opinion of the gospel from the influence it exerted upon them.

I have also had a very interesting interview with several persons at our room. Of one of these individuals we have frequently heard; but we never have seen him till to-day. For several months he has been reading the Scriptures attentively, and pursuing a new and better course of life. On account of this change in his conduct, he has been much persecuted. He said that when he lived in the open violation of all God's commandments, he was treated well; but since he has endeavored to observe them, he is dreadfully abused. We conversed much upon faith, repentance, love, &c.; and he appeared to have very just ideas in relation to these subjects, a rare phenomenon among this people. But he has been carefully perusing the Scriptures. There were nine or ten Armenians present; they all seemed much interested in the truths discussed.

21. Within the last two weeks, things have assumed quite a new aspect here. We have become somewhat acquainted with six or eight men, some of whom manifest much earnestness in seeking a knowledge of the great doctrines and duties of spiritual Christianity, and much zeal in endeavoring to excite in others similar interest! Oh, that this may be the Lord's set time to favor this people!

Persecution—Comparative Quiet.

The favorable indications, alluded to by Mr. Peabody in the preceding paragraph, were destined to give place to others of a very different character.

May 5. I have preached to-day upon the omniscience of God. Five Armenians were present, a smaller number than usual on account of the revival of persecution. Evening before last, the Bishop bastinadoed a young man, connected with the most influential family of this place. He was one of the first to form an acquaintance with us. He has often been mentioned in our journals, as having called to make inquiries upon religious topics, when there were almost none besides who manifested any desire to do so.

The circumstances of the case were as follows. More than a year ago, this young man sold two Psalms to a servant, connected with the family to which he belongs. As the other servants observed him often engaged with a book, they asked him what he was reading. He told them it was the Psalms. The others said, "That is a Protestant book and you must not read it." This man then went to the Bishop to inquire if the Psalms, in the modern language, were not correct. The Bishop told him that they contain no errors, but that he must not read them. "But what shall I do with them?" was the next inquiry. "Throw them into the fire," said the Bishop. "I do not wish to do this," was the reply, "as I bought the books, and you say they contain no error." "But they are prohibited," said the Bishop again. "Of whom did you obtain them?" The name of the young man, above referred to, was given. Soon afterward he was called before the Bishop, who said to him, "You have been circulating books." "No, not recently," was the answer. The Bishop replied that he had proof of it, and mentioned the books which he had sold to the servant. The young man said that he sold those books more than a year ago, before they were prohibited. The servant was called and confirmed this statement. The Bishop then said, "You go to the house of the Protestants' helper." He first denied that he went there; but afterwards acknowledged that he had been there on business. The Bishop then commanded his servant to bastinado him. After receiving twenty blows, he was thrust into prison, whence, after remaining a short time, he was released through the interposition of his friends.

This young man is now exceedingly sad on account of his great disgrace. Such an act of cruel and shameful punishment, inflicted upon one of our friends of the highest standing, has inspired the others with great fear. Some have said, "If the Bishop has bastinadoed that young man, he will kill us." Thus our prospects, which had just begun to brighten, are again darkened. How frequent and terrible are the storms here! How transient the calms!

On the following Sabbath, however, eight Armenians attended the preaching service.

29. There has been another case of bastinadoing to-day. An enlightened teacher of a village school, about nine miles distant, was punished in this man-

ner by the Bishop, for proclaiming the truth among his fellow-villagers. The books which he had received from us, were also taken from him.

In consequence of this new outbreak of persecution, Mr. Peabody was able to accomplish but little, in the way of direct effort, for several weeks.

August 14. To-day, and also once before, I have met the priest who was so severely bastinadoed for the sake of the gospel, and was obliged to leave this place, last October, to make a pilgrimage to Jerusalem. He appeared cheerful, and told me that he had distributed many books, while in Syria, which he obtained from English missionaries at the Holy City. On account of his having written letters to us, during his absence, which fell into the Bishop's hands, he was somewhat persecuted after his return. He was divested for a time of his sacerdotal power; but upon his engaging not to visit our houses, it was conferred upon him again. He feels at liberty, however, to call at the house where we meet our Armenian friends. He appears well, and I hope he is trying to do good; but he is obliged to use the utmost caution.

On the following Sabbath, August 18, eight Armenians received religious instruction from Mr. Peabody.

25. To-day I have read the Scriptures, and conversed with seven Armenians, one of whom was from Moden, and one from Diarbekir. The latter is said to be the most influential Armenian of that city. He very frankly admitted that his nation, even those who understand the truth, do not obey it. I inquired, "What must become of them, if they continue in this condition?" He could only exclaim, "God have mercy upon us."

On the succeeding Sabbath, Mr. Peabody spent six hours in imparting religious instruction to "a goodly number." "So great is their fear of the enemies of the gospel, that they dare not meet often; but when they do come together, they are very reluctant to leave." From this time there were religious exercises every Sabbath.

October 20. I have had only one service at our room to-day. I preached from James i. 5. "If any man lack wisdom," &c. Six Armenians were present. I spent two hours in religious conversation, and in answering questions, which were very numerous. A merchant,

a native of Van, was present, whom I have met only once before, about two months since; he then took some of our books. The light is beginning to shine into his dark mind, and he has already abandoned much of his superstition and idolatry, and many of his errors. It was very interesting to witness the zeal and good sense, manifested by our enlightened friends, in endeavoring to illuminate the understanding of this man.

The cruel treatment of the individual mentioned below, was stated under date of May 29.

December 5. The school teacher who was punished by the Bishop for his enlightened views and conversation, called on me to-day; indeed, he has done so several times since he was bastinadoed and deprived of his books. He seems to be not at all terrified by the persecution he has suffered, but looks upon it as an evident token of perdition to him who inflicted it. I have furnished him with more books, which he hopes to be able to retain. He says there are a few in his village who are favorably disposed to the truth. He is allowed to teach his school again, which contains about forty pupils, and as his remuneration is a mere trifle, we have afforded him a little assistance the present year.

Persecution again—Interesting Inquirer.

That instances of cruelty and oppression, like those which are described in the following extracts, should be allowed to occur even under the Turkish government, seems to us almost inexplicable.

14. A merchant, one of the earliest and most zealous friends of the truth in this place, has just come to my house in circumstances of painful interest. Early this evening he was sent for by the Bishop. On repairing to the residence of the latter, he was asked why he continued to go to our house, to send others there also, and to ensnare the people. Soon the Bishop, and about a dozen others, began to treat him in the most outrageous manner, pushing him and knocking him on the head, until they finally knocked him down. He was then seized, put in irons, and cruelly bastinadoed. After he was liberated, he succeeded in hobbling to my house to make known his case, and to tell me of another man whom he left in irons.

This was the individual who was mentioned in this journal, under date of October 20. A few weeks previous to this,

as he was making some inquiries in regard to books, he was told that we had books to dispose of; and he came to our house to obtain some. This afforded me an opportunity to converse with him upon the subject of religion. He received instruction with much readiness of mind; and after searching the Scriptures to ascertain whether these things were so, he spoke very freely with others in regard to them. Being convinced that our views of doctrine and duty were scriptural, and knowing that his nation professed to receive the Bible, he appeared to feel as if there could be no opposition to the truth. But he soon found himself mistaken. For merely speaking the truth he has this evening been seized by his religious overseer and guide, and barbarously treated, with a view to humble and terrify him, and thus prevent him from entering the kingdom of heaven himself, and from inducing others to enter it. There is much reason to fear, as he is not firmly established in the true faith, that the Bishop will succeed in his endeavor.

So violent became this new storm of opposition, that Mr. Peabody deemed it advisable to take the step mentioned below.

15. I shall suspend my meetings for the present, and wait till the storm, which will doubtless rage terribly for a time, subsides. This I regret very much, as it has been exceedingly pleasant, during the last few months of comparative quiet, to instruct those whom I have met from week to week. They have seemed eager to obtain spiritual knowledge, and some of them have made remarkable proficiency in their acquaintance with the doctrines and duties of the gospel.

Particularly is this the case with one individual. Since March he has been a constant attendant at our meetings, whenever we have held them; and during the time, I have become more and more favorably impressed in regard to his character, and I trust that he possesses true piety. Some time since, he gave me his religious experience. Having heard of us, he felt a desire to see us; but as he dared not venture to call at our houses, he sent and obtained some portions of the Scriptures and several other books. He had long been a reader; but never till he began to read our publications in the modern language, could he answer the question in the affirmative, "Understandest thou what thou readest?" He began to feel his ignorance, guilt and danger, and he applied himself to the study of the

lively oracles, looking to the Sun of righteousness for light; and, as he expressed it, "The Lord opened his heart, and he rejoiced." I trust that God is raising him up to be an instrument of great good to this people. He is much respected and beloved by those who are friendly to the truth.

17. I have heard to-day that the man who was put in irons, Saturday evening, was kept there till next morning; that his books were taken from him and burned before his eyes; and that he was forced to give a written pledge that he will hereafter have nothing more to do with us or our books. He says it was terror that led him to do this, as he was afraid they would kill him if he did not assent to the conditions imposed.

New Cases of Cruelty—Prospect.

20. I have been informed that the Bishop sent for the pious young man whom I have repeatedly mentioned, for the purpose of bastinadoing him; but, through the intervention of friends, he did not go. His father strongly remonstrated against his son's being thus treated. He said, "He is my only son, and of a delicate constitution; and if he is beaten he will die. Let the Bishop call and bastinado me, rather than my son." The priest who delivered the summons remarked that the Bishop told him that we did not believe in the Trinity, or in the divinity of Christ, &c. &c. But the young man replied, "I have often been with them, and I know that they believe all that is in the Bible." He has said, "I am not afraid to lay down my life, if called to do so, for the sake of the gospel. Had I died before I became acquainted with the truth, I should have gone to hell; but now I hope to go to heaven."

28. Never before has there been so fierce a persecution here, and probably it will not subside for some time to come. The Bishop appears determined to do the utmost in his power to compel the few friends of the gospel to renounce it. The other day a man with whom we are not acquainted, barely escaped the severe chastigation usually inflicted by the Bishop, for saying a few words in favor of pure religion. The priest of the merchant who was bastinadoed, as described Dec. 14, was himself punished in the same way for calling at the merchant's house after he was beaten. The young man mentioned under date of Dec. 20, has also recently suffered this cruel pun-

ishment for venturing to speak according to the gospel. Another priest is said to have been treated in a similar manner for the same cause; but of this I am not quite certain.

Mr. Peabody concludes his journal for 1844 with the following general remarks. It will be seen that he is not discouraged by the severity of the storm, which is beating upon those who are seeking a better acquaintance with the truth.

It will be seen from the foregoing extracts, that we have had much to contend with during the past year. Most of those who have manifested an interest in the truth with all their caution, have suffered much, either from fear and perplexity, or from physical violence. Among the Armenians of this city there is less religious liberty than among the Mussulmans. About eight weeks since, two individuals who had embraced Mohammedanism, wishing to recant and return to the Christian faith, were allowed to do so, without suffering any injury. This, however, might not have been so easily effected, had not the English Commissioner, now resident here, interposed in their behalf, with great energy and decision. But the tyrant, Christian in name, who presides over this Armenian community, inflicts the severest punishment upon any of its members, for simply reading the Scriptures, speaking with one another in regard to them, and meeting together where they can listen to instruction derived from this sacred book; and there is no one here who can restrain his vengeance. A large proportion of his people, I suppose, approve of the course which he pursues. It has been reported that twelve men went to him the other day, and said that the merchant whom he had recently beaten ought to be put to death; and that they were ready to perpetrate the deed, though for doing it they themselves should suffer death; declaring that they were not worthy of the name of Christians if they were not willing to pour out their blood for the sake of their faith. An Armenian neighbor of ours told a person in my employment, a short time since, that he would put us to death if he could.

But notwithstanding all the obstacles with which we have been obliged to contend, I am persuaded that the truth has never made so much progress among the permanent residents of this city, during any previous year since this station was commenced. And I cannot doubt that the word of the Lord, if we are faithful,

and Christians pray as they ought for the advancement of Christ's kingdom among this people, will have a much freer course here.

Nestorians.

LETTER FROM MR. STOCKING, FEBRUARY 21, 1845.

THE main object of this letter is to describe the history and progress of the female boarding school at Orooniah. This school is committed to the care of Miss Fisk. Mr. Stocking acts, however, in the capacity of superintendent; and other persons furnish more or less assistance.

Having completed his notice of the boarding school, Mr. Stocking very naturally passes to the prospects of Nestorian females generally. His remarks under this head will be read with interest and pleasure.

History of the Girls' Boarding School.

We have had a girls' school on our premises, as you already know, for several years. Previous, however, to the arrival of our last reinforcement, it was gathered entirely from the Nestorian quarter of the city, adjoining our premises. The girls had been allowed to board at home, receiving a small sum as an equivalent for the cost of their support. On the re-opening of the school, in the autumn of 1843, it was thought desirable to establish a boarding department; not only that we might more fully control the time, and thus hasten the improvement, of our pupils, but also to give those from the villages, who could not board at home, and who at the same time might wish to attend school, the opportunity. It was at first proposed that we should take six girls, if so many could be obtained, as boarders. They were to have a separate table, but to be considered as members of my family, under the particular care of Miss Fisk. Some of our number doubted the possibility of finding six girls whose parents would consent to be thus separated from them, without receiving some pecuniary reward. But such apprehensions have proved entirely groundless. Nestorian parents were found not only willing, but desirous, of having their daughters instructed in the way we desired. Being cast into a community by themselves, no objections were made on the ground of innovation or change of custom. We soon had the pleasure of receiving not only six, but

twice six, as permanent inmates of our family. At the same time, a still larger number of the former pupils of the school continued to receive instruction as before; but they were not considered as boarders.

Those who became members of our family, soon underwent a pleasing outward change. Their improved appearance in neatness and cleanliness showed that they belonged to another community. Persons about us were pleasantly struck by it; and some of their simple-hearted mothers really thought that their children had grown very pretty by residing with us. Being not a few of them strangers to the wonderful properties of clean water, they would ask, again and again, "How do you make them so white?" Not only was their outward appearance improved; a corresponding change took place in their behavior, habits and minds. Lying, swearing and stealing, the common vices of Nestorian children, and alas! of their parents too, they brought with them. But on receiving instruction in regard to the sinfulness of such practices, most of the young twigs seemed inclined to shoot upward in the direction of a virtuous life, and to forsake their old and sinful ways. And we were often gratified to hear them, with great propriety, reprobating our Nestorian visitors, when, perchance, an oath fell from their lips. The parents of the children seemed to be highly gratified with their improvement, and they themselves appeared perfectly contented and happy, while they were becoming strongly attached to their instructress, who was watching over them with more than their parent's care. We were sensible of their growing attachment to their teacher and to their school. But we knew not how closely the fibres of their affections had become entwined around these objects, until an attempt was made to break them.

During the last summer, when Mar Shimon's brothers ordered all readers to leave our premises, it was thought to be expedient, in view of all the circumstances, to dismiss the school. The anticipation of the necessity of such a measure was to us exceedingly painful; but the reality was still more painful. It was mid-summer, and we were at our retreat at Seir. After coming to a decision in favor of such a step, I sent for the children to come to our room, and told them why we thought it best that they should leave us. No sooner was this announced than there was a general burst

of grief; and their tears and sobs told, more expressively than language could have done, the bitterness of their hearts. Nor did they weep alone. We could not restrain our own tears. And who would not weep at such a scene? Here were those whom we had hoped to train up for immortal blessedness, and in respect to whom we felt that our Savior was saying, "Suffer them to come unto me," about to be sent back to a darkness almost like that of heathenism. The stoutest hearts of the Nestorians who were standing by, were melted; and those, who were unused to weeping, let fall the tear of sympathy. After commanding these tender lambs to the gracious Shepherd of Israel, they began to make their preparations for leaving us. The most trying moment, however, was yet before them, the parting of pupil from pupil, and from those who had for months taken the place of their parents. When they were ready to leave, they threw their arms around the neck of their teacher, and there poured forth the deep sorrows of their hearts. It seemed as if they could never unclasp their folded arms, and consent to go away. With affecting earnestness they said, again and again, "We shall never hear the words of God more." Weeping they left us; and the breezes bore back their mournful sighs when they were out of our sight.

The mission were subsequently inclined to believe that this school might have been kept in operation. The Patriarch's brothers, when they heard of the affecting separation of the pupils, said that they had no intention of bringing about such an event. But our brethren think that the suspension of the school has had a happy influence upon the Nestorian community. The nature and value of the advantages enjoyed are much better understood than they were formerly.

Present State of the School.

The scholars who were sent away during the summer, began to return in October. With few exceptions all have come back, without any request on our part, and at a time when it was known that the patriarchal family were opposing all our operations. Their voluntary return, in such circumstances, shows that the parents were prepared to encounter ecclesiastical opposition. New applications have been made from different Nestorian families and villages, and our present number amounts to twenty-six. A portion of these still come from the city, entering

20 *

our premises a little after sun-rise, and remaining till after sun-set, and during the evening when required. They receive their food with the other pupils, and nearly all their time is thus at our command.

The native teacher of the school is a Nestorian deacon, a good scholar, and desirous himself of further improvement; he is faithful to his charge. He is exceedingly modest and unexceptionable in his deportment; he opens and closes the school with prayer in the modern language, expounds the Scriptures, and inculcates the practical duties of religion with great simplicity and propriety. We cannot but regard him as a true Christian, desirous of the salvation of his pupils and people. He became hopefully pious during the religious interest last winter. He is the subordinate head of the school, and, aided by a Nestorian woman, superintends and provides for the table.

The school is divided into classes. The first class embraces those who have been longest connected with the school. They have become good scholars in both the ancient and modern language. In ability to read and translate correctly the Scriptures in the ancient language, they excel the bishops and most of the other readers. They have translated orally the whole of the New Testament, and the greater part of the Old Testament, in the Jacobite character. To enable them the better to understand what they read, I devote a part of my time to their special benefit. The other classes read such books and portions of Scripture as have been printed in the modern language. The older scholars are also instructed by Miss Fisk in geography, arithmetic, and natural history. But as no books adapted to such studies, have been printed, the labor of teaching these branches is very great.

Besides the instruction imparted to them during the hours of school, they also acquire in a familiar way, through their own language, a great amount of religious knowledge. They listen with great interest to anecdotes and memoirs of pious children; and their tears and secret devotions furnish proof that they are not unaffected by what they hear.

They are also taught some useful arts, of which their less favored mothers know but little or nothing. Among these are knitting and sewing. Being more accustomed to the labors of the field, few of the Nestorian females know how to sew with any degree of neatness; and

still fewer can cut and fit a rude garment for themselves. Knitting also is what few of them understand. But now many Nestorian mothers, emulating the example of their children, are eagerly seeking instruction from them in these useful branches. The school is arranged into classes for the purpose of learning to sew, each of which is under the immediate superintendence of one of the ladies of the mission. They devote a portion of their time, each week, to this employment.

Among other lessons inculcated are industry, self-denial and benevolence. They are taught the preciousness of time, and to fill up the moments, not employed in exercise, in reading, knitting or other labor which may benefit themselves or others. Miss Fisk, having translated to them some interesting pieces from the *Youth's Companion*, published in America, they expressed a wish to have it sent to them for their benefit. The inquiry was then made, "How will you pay for it?" They replied that they would knit socks and send them to the editor. They were told that this would not be necessary; but that they should receive six cents a pair, and thus pay for the paper.

A few days since a family of Mountain Nestorians, in extremely destitute circumstances, came into our yard to beg some clothing for their needy children. To ascertain the willingness of our pupils to deny themselves, and give a part of what they have to those who are more destitute than themselves, they were asked, "Who of you will give your own clothes, and in the mean time wear poorer ones till you can make others?" The question was promptly responded to by most of them; and the one who gave her best dress, was considered the most favored. Some even wept that they could not have the same privilege.

One of the greatest accomplishments of a Nestorian female, hitherto, has been the ability to embroider according to the native taste. Months, and even years, are thus spent under the tuition of some skilful matron who expects her reward when the girl is married. Only one person in the city,—an elderly woman, sixty or seventy years of age,—enjoys the rank of teacher, attained by her superior skill in her profession. Afraid of losing her patronage in consequence of the girls leaving her to attend Miss Fisk's school, she made a great effort with their parents to recover some of them. A few Nestorian mothers were simple enough to

listen to her, and took their daughters from the school to attend to this kind of work. But the father of one, on ascertaining it, came and brought his daughter back, saying that he wished her to attend to what was far more useful; and he requested that she might not be permitted again to leave us, even if her mother should send for her.

The whole school are also taught to sing. Some appropriate hymns have been prepared for them in their own language, and Mrs. Stoddard has been very successful in instructing them in sacred music. Nestorian fathers and mothers are delighted to hear their children harmoniously sing the praises of God.

To furnish increased advantages to this school, it has been thought best to form a primary department, which is committed to a native female teacher. She has been connected with the school from its commencement till her marriage, a little more than a year ago. She was the best scholar in the school, and is no less happy to return to it than we are in securing her services. Her husband is a lad about twelve years of age, a member of Mr. Stoddard's seminary. She is the first and only female ever employed as a teacher among the Nestorians; and we regard it as an interesting event in the history of female education among this people.

An Interesting Conversion.

Having given an account of the boarding school, Mr. Stocking proceeds to describe the efforts which have been made for the religious instruction of Nestorian females generally.

For more than a year, with the exception of occasional interruptions, there has been a weekly meeting for females on the Sabbath at my house, at which the attendants have varied from ten to sixty. Many of these meetings have been interesting and solemn. The word of God has been spoken with plainness, and in a manner adapted to their comprehension; and the Holy Spirit has evidently been present in his convicting and converting influences. The solemn and fixed attention, the penitential tear, and the anxious inquiry, have been the visible tokens of God's presence.

A marked case is that of the wife of a priest who lives in the Nestorian quarter, near our premises. During the past winter she became a regular attendant at our meeting. She attracted our notice by the seriousness and interest with which she listened to the preached gos-

pel. Her case excited the attention of some of the female members of our mission, and led them to visit her. She was the mother of one of the girls attending the female boarding school. The mind of her daughter had been deeply affected with serious thoughts during the religious interest then existing; and she had conversed and prayed with her mother. This was the occasion of awakening the attention of the latter, and it led her to attend our meeting on the Sabbath. She came frequently also on other days to seek instruction. She appeared to be deeply convicted of sin, and spoke of herself as lost and wholly unfit to appear before God. Her life, she said, had been a life of sin and rebellion against him; and she knew that no prayers nor fasts nor other outward observances had renovated her soul, or could in the least avail, as the ground of her acceptance with God. She had no longer any hope from these things. She saw herself a lost sinner, and desired to know what she should do to be saved.

In this state of mind she was directed to the Lamb of God as her Savior, to his atonement and righteousness as her only ground of hope, and was urged to go to him with a broken heart and surrender herself unconditionally. She continued thus for some time; and we began to fear, that she was relapsing into her former state of security. But what the Lord began in her soul, we have good reason to believe was, through divine grace, completed. She was relieved of her burden, and, instead of sorrow and distress, she felt peace and joy. She describes the change, by saying, "I was praying, and the Lord poured peace into my soul." To the present time she gives cheering evidence of being a child of God. She appears to love the truth, and to delight in attending the means of grace. She is now a praying mother, leading her children with her to the throne of grace from day to day.

The change in her character is a subject of public observation and remark among her neighbors. Formerly she was noted as one of the most disagreeable, turbulent and noisy of the females in her vicinity. Now she is as remarkable for her meekness, gentleness and consistency. In short a radical change has taken place in her entire character. The effect of her conversion has been most happy on the females living in the same house, and also on her neighbors, some of whom have been led to reform, outwardly at least, in the observance of

the Sabbath. There are also a few other females, whom we have equally good reason to regard as Christians; but there are none whose conversion has been so decidedly marked.

Nestorian Women—An Excursion.

Mr. Stocking thinks that there is as much encouragement to labor for Nestorian females as for the other sex. To the wives of the missionaries they are always accessible. "Sociability and hospitality" he says, "are two prominent characteristics of this people. They are always glad to receive us into their houses; and they consider themselves as privileged in entertaining us as their guests." In confirmation of this statement he refers to an excursion, made by himself and family, last summer, to several Nestorian villages. The extract given below will illustrate the character of the intercourse which the missionaries are permitted to have with the people.

June 15. Taking my family with me, I set off for the village of Ardishai, distant twelve or fifteen miles, where we proposed to spend the Sabbath. We started just at evening, and pitched our tent in the village of Geog Tapa. Here the people gathered around us in large numbers, particularly females. And at evening worship, which was conducted in the Syriac language, many came to our tent, who listened attentively to the reading of the Scriptures accompanied with remarks. A priest with several deacons, of their own accord, slept in the open air, a short distance from our tent, to afford us security and protection.

16. On arriving at Ardishai, we pitched our tent, at the request of the people, on the roofs of the houses, in the midst of their villages. Here we were literally thronged during the day by scores of the people, mostly females, who seemed highly gratified with our visit; and with the opportunity thus afforded them of free conversation with the ladies. This was diligently improved in answering their questions, and imparting such information and instruction as they needed. The papists living in the village, having circulated many false reports respecting our religious views and observances, they appeared gratified to have their wrong impressions corrected. At evening prayers in the church and in our tent, we had favorable opportunities for instructing large numbers in the Christian religion, which we endeavored to improve.

17. (Sabbath.) It was proposed to have two meetings in the church, one in the morning with more particular reference

to the men, and another in the afternoon for females. This morning, therefore, some three hundred, mostly men, assembled in the church and listened attentively to a discourse from Luke 13: 24. "Strive to enter the strait gate," &c. In this discourse was shown the nature of the obstacles which hinder men from seeking salvation, and the necessity of vigorous efforts to overcome them. Sin, Satan, the love of the world, and a vain dependence upon our own righteousness and works, were pointed out particularly as hinderances in the way of a sinner's obtaining eternal life. Those present seemed impressed with the greatness of the work, and the importance of something more than a mere resting in outward rites and ordinances. At the close of the service, the pupils of one of the schools united in singing one of the hymns which their teacher had taught them. In this the assembly seemed much interested.

At the appointed time in the afternoon the congregation assembled in the church. The house, though the largest on the plain, was densely filled, and some were unable to enter. It is thought that six hundred females were present, besides a number of men. The discourse was founded on our Savior's words to Martha, Luke 10: 41 and 42. The case of Martha seemed to afford a precise illustration of the character of thousands of Nestorian females, who, though exceedingly sociable and hospitable, are yet criminally inattentive to the word of God and the one thing needful.

We returned to the city after an absence of four days. In this visit we were much impressed with the importance of more personal intercourse with the people.

Prospect of Usefulness.

Mr. Stocking concludes his letter with the following remarks in relation to the general prospects of the mission.

Some may have supposed that the late opposition of the patriarchal family has shut us out from intercourse with the people, and greatly obstructed, if not altogether destroyed, our usefulness. Such an apprehension, however, in my opinion, is not to be entertained. So long as the civil powers do not molest us, the way must be open for preaching the gospel to this people. Interested and hostile ecclesiastics may combine; papists may threaten; and our preaching in the

churches may be forbidden; but still men, women and children will listen. The open sanction which, for so many years, has been given by the ecclesiastics to our labors; and the general confidence reposed in us by the people, are calculated to render feeble the strongest opposition of our enemies. But we would not inspire confidence in men. We have a firmer support, and better encouragement, in the grace and promises of God. Relying on these we may go forward in the midst of opposition yet to come. But it does not appear to me that while we have tongues to speak and hearts to labor, and the privilege of dwelling in the land, that the time will come when we shall not have enough to do. Such a time has not come yet; and if our hands are tied, I fear it will be because we tie them ourselves, and prefer idleness to labor. The Nestorians are a peculiar people. Nearly eight years of extensive intercourse with them convinces me that missionaries, worthy to labor among them, will always find opportunity to preach the gospel "in the house" and "by the wayside," if not in the congregation.

Our late difficulties, moreover, should not be attributed to any considerable portion of the people or priesthood. They have arisen from a few selfish and evil-minded persons, prompted, no doubt, by foreign influence and the hope of ultimate pecuniary gain. The patriarchal family demanded money of the mission, on the ground that they were the ecclesiastical heads of the people. We boldly and unanimously replied that we could not appropriate the sacred funds of the church to encourage idleness or support rank; that we could not buy their influence with money. The people, as a body, have sense enough to discern that the warfare against us was of a pecuniary rather than a religious character. Many of the people are now looking with dissatisfaction on the conduct of their spiritual guides, and inquiring, "Why do you not preach the gospel yourselves, and allow others to preach it? Why are not our children instructed? You neither enter the kingdom of heaven yourselves, nor suffer those who are entering to go in." But while such is literally their language, too much should not be inferred from it. And yet there is enough to encourage the friends of Christ to pray for this poor people, that what is apparently adverse may be overruled for the furtherance and purity of the gospel among them.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, FEBRUARY 25, 1845.

Tour among the Villages.

THE annual report of this mission, published in the last number of the *Herald*, presented an interesting and encouraging view of the missionary work in the neighborhood of Ahmednuggur. The present letter contains additional facts of the same general character. The Lord has evidently begun a good work among the Mahrattas. May he hasten it to its accomplishment!

I have had the privilege this month of performing a most interesting tour to the villages north of Ahmednuggur, in the course of which I visited five places where either one or two Christians reside, and baptized twelve children of native members of the church. All of these Christians, except one, have been received into the church since the first of last year, and all are engaged in agricultural pursuits. In all these places, moreover, except one, I met several inquirers who expressed their desire to be received into the church, some of whom were from villages which I did not visit; two or three, indeed, were from places many miles distant, and they had been brought into contact with these native Christians, and had been led to believe that Christianity was the only religion that could save them. The wives also of several of the Christians expressed a desire to be admitted to the church.

At a small village about thirty-eight or forty miles from Ahmednuggur, where two of our most wealthy Christians reside, they begged that a place of worship might be built on land which they would give for that purpose; and they desired that a native catechist might be stationed there permanently, for the purpose of instructing them in the Scriptures, as not one of them is able to read, and also to instruct their children. This village is in a very central position in reference to several other villages where our native Christians, and some interesting inquirers, reside; there being as many as ten or twelve individuals within three miles who have declared themselves desirous of embracing Christianity, and a still larger number who appear to be favorable to the cause of truth; and we, therefore, think that the providence of God shows us plainly that that field should be occupied

by one of our native assistants, as soon as possible.

I spent a Sabbath (February 9) at that village, and was very much gratified with what I saw. The two Christian parents residing there, and a Christian father from a village only two miles distant, presented five of their children for baptism. I preached in a little shed adjoining the house of one of the Christians; and quite a company of men and women of the mahar caste were present. I was also very much gratified to see three or four men of the higher castes come and sit down among the rest. After the conclusion of the service the principal personage among them entered into conversation with me, and seemed to be much interested in hearing about the gospel. He said that had I not been there he never would have come in; but as I had entered the house of a mahar, he did not see what harm it could do him to enter also. I had two good opportunities of addressing the people of the higher classes at that village, including the head men; and they listened with apparent cordiality and interest. Some months ago they exhibited violent opposition, and were unwilling that Harripunt should drink of the water of the public well. They made no objections, however, at this time.

At two or three other places on this tour, however, we met with considerable opposition, and even abuse. At a place where one of our Christians resides, the principal men of the village told me that neither Harripunt nor myself should be allowed to take water from the public well, as we were defiled by our intercourse with the mahars. We told them that they could not lawfully interpose any obstacle in the way of our obtaining water, as this had been already decided by the magistrate of Ahmednuggur. They, however, declared that mahars were not allowed to take the water; and Harripunt, being lower than a mahar, would not be suffered to touch it. Notwithstanding their threats, Harripunt proceeded to get water from the well, and then they were filled with rage, and gave vent to the foulest abuse. At this place I baptized four children of the native Christian residing there, and had the pleasure of meeting with several new inquirers. All the mahars were friendly, while the higher castes exhibited the most bitter hatred to the gospel.

LETTER FROM MR. FRENCH, FEBRUARY
27, 1845.

Baptism of a Gosavee.

MR. FRENCH had the pleasure of receiving into the church at Seroor, on the first Sabbath of February, an individual who promises to exert considerable influence in favor of Christianity. A brief sketch of his history and his supposed conversion may be interesting to the readers of the Herald.

Shivaram was a *gosavee* of the *mahar* caste, but not one of the ignorant, wandering sort. He has been for many years a resident of this place, and he was in the habit of reading the *shasters*, and might be called a respectable *gosavee*. He was the son of a vow, as was supposed, made by his father, who promised that the child he might receive, should become a *faquir* (religious beggar) for twelve years. But when the boy began to think for himself, he refused to fulfil his father's vow, and renounced the character of *faquir*. Some time after this, in performing a feat of agility he received an injury which resulted in permanent lameness. This misfortune his friends attributed to the broken vow; but he now speaks of the event, with much gratitude, as an intervention of Providence which entirely modified his future course, and eventually led him to the knowledge of Christ. Soon after this occurrence he learned to read, became the disciple of a *gosavee*, and subsequently a *gosavee* himself. He retained this character for some twenty-five years, and had, at different times, as many as one hundred disciples, several of whom are now residing in this place.

Shivaram has been an occasional attendant on my preaching ever since I came to this station, nearly four years since, and I have frequently met with him in my more private labors. During this period the truth has been gaining more and more access to his mind, only to be resisted, however, till a few months since, when, being convinced that Hindooism had no claims on his belief, and held out no reasonable hopes of salvation to the perishing sinner, he began in earnest to examine the claims of Christianity, and was soon led to see that it is the true religion. He had some doubts, however, as to the practical results of the system; and, for the purpose of satisfying his mind on this point, he went to Ahmednuggur in the month of November, accompanied by one of his disciples,

and spent several days. His intercourse with the native Christians had a wonderful effect upon his mind. He received a great amount of instruction; his doubts were all removed, and he became satisfied that Christianity was true. He has often said that his "heart was baptized at Ahmednuggur."

Soon after his return his aged mother died; and, according to the customs of this people, he did not go abroad for several days. Then he himself became sick, and was detained at home some time. These circumstances, together with my being abroad in the villages, prevented my seeing him much for a month or more; and when I did see him, he seemed to have a reluctance to confess Christ before men, which I did not then understand. It afterwards appeared that he entertained the idea that if his heart was baptized, as he believed it was, it was of little consequence whether he received any other baptism or not. He thought that by remaining among his people, he could exert a more extensive influence in favor of Christianity, than by leaving them and publicly confessing Christ. He was doubtless influenced in some degree by the fear of obloquy and persecution which he expected to meet, and by the entreaties of his friends, who labored hard to dissuade him from becoming a Christian. Supposing him to be affected by worldly motives, they wished to know if they had ever neglected to furnish him with the means of subsistence; and they promised to render him hereafter any assistance which he might require in a temporal point of view. He assured them that no worldly considerations induced him to embrace Christianity, but that his only desire was to obtain salvation. He told them, moreover, that if they would convince him that there is salvation in Hindooism, and point out the way in which it can be obtained, he would immediately renounce the idea of leaving them. But no one ever attempted the task.

He was finally led to the determination to confess Christ publicly in the following manner. One Sabbath morning, after the public service, I invited him to come to the bungalow for the purpose of reading the *Scriptures* with me. He came, remained till night, and then returned to his people. The next day he came again with the request that I would allow him to remain with me permanently, alleging that he could no longer live among his people, that he had suffered much abuse from them in consequence of

his having spent the Sabbath with me. In the course of the conversation, I assured him that he could not serve two masters, that he must either come out from the world or give up the hope of becoming a Christian. The following day he renewed his request with more earnestness, and, at the same time, expressed a desire to renounce all his worldly attachments, and cast in his lot with the people of God. From this time he took up his residence with me. This gave me an opportunity to instruct him more fully in the principles of Christianity, and to ascertain his character and his motives in seeking the fellowship of Christians. Being satisfied on these points, I gave him the seal of the covenant, and welcomed him to the church of Christ, as above stated.

He has thus far satisfied my expectations, and he promises to be an instrument of much good in his particular sphere. Several of his disciples are favorably inclined to Christianity, and some of them I regard as sincere inquirers after the truth. A new impulse has been given to the cause of Christ in this place; and for its continuance and increase I ask the prayers of the people of God.

Madura.

LETTER FROM MR. LAWRENCE, OCTOBER
14, 1844.

Encouragement at Dindigul.

MR. LAWRENCE is still prosecuting his labors at Dindigul. In addition to the ordinary and inevitable trials of the missionary, he is oppressed by the magnitude of the work which the providence of God seems to be casting upon that station. The condition of the public mind, on every side of him, is such as to justify and demand a great increase of laborers. Besides the encouraging indications mentioned below, more recent letters from India contain the gratifying intelligence, that Mr. Lawrence has been permitted to admit quite a number of persons to Christian baptism.

Our catechists and myself have travelled some thousands of miles during the past two years, and we have given away thousands of tracts, and held thousands of conversations and discourses, concerning "the way, the truth and the life;" and we find a readiness to hear and receive us, which quite surprises and encourages us. At the same time, those villages on which we bestow the most labor, show us plainly that the prejudices of the heathen and of papists are inveterate, and re-

quire patient, unremitting and assiduous toil.

The progress of India towards western civilization, in consequence of our increasing proximity to it, especially by means of steam, is very striking, and must become greater, from year to year. It is hardly possible for the moral sentiment of the people not to undergo a corresponding change; and though it is a rare thing for a nation to change its gods, it will be wonderful if the Lord of lords does not accomplish the work. Rarely now do we see a heathen temple receiving repairs; but it is not a rare thing to see one neglected and shut up. It is very rare to see or hear of a pagan going over to the Romanists, for that is scarcely a change of gods, only of names; but it is not rare to see both pagans and papists receiving the New Testament, asking for schools and catechisms, and even giving up their idols. I have had these badges of idolatry sent in to me, during the past year, by two intelligent men; and they are both now desirous of a connection with the church. When men give up their sacred thread, their beads and their yellow robes, there is at least encouragement; and more, there is a loud call for additional labor on the part of the church. I think I speak within bounds when I say, that the careful prayerful labor of ten missionaries could now be most profitably put forth in the sub-collectorate of Dindigul. And each of these missionaries, moreover, might fully employ ten native helpers. There would then be more than two thousand souls to each native helper and missionary, or twenty thousand souls to each missionary.

Will the church of England ever meet this want? By no means. Indeed this branch of the Christian church is actually contracting its operations in this region, and the other churches and societies of England have no hold in the district. It may be asked, however, "Is it not better wholly to abandon the field, and cluster together in and about Madura?" If more help is not afforded, it may be better to do so; and yet almost any other station in this mission ought sooner to be given up.

Ceylon.

OBITUARY NOTICE OF MR. WYMAN.

THE death of Mr. Wyman was briefly noticed in the last number of the *Herald*. He was born in

that part of North Yarmouth, Maine, which is now Cumberland, August 31, 1814. He was hopefully converted to God in 1830, and made a profession of religion at Cumberland, in the course of the same year. Soon afterwards he became desirous of preparing himself for the Christian ministry; and, having pursued his preparatory studies in North Yarmouth, he entered Bowdoin College in 1834. After remaining at this institution four years, he went to Bangor Theological Seminary. Having completed his education, academical and theological, in 1841, he received ordination, and embarked for the Ceylon mission, October 17. He reached Colombo, March 15, 1842; and arrived at Jaffna, April 1.

By the advice of the mission Mr. Wyman took up his residence at Batticotta. During the summer of 1842 he had charge of the central day school at that station, and in the following winter he was associated with Messrs. Ward and Cope, as an instructor of the seminary. His labors in this institution were abundant; and he subsequently derived much satisfaction from the belief that they had not been altogether in vain. The education of young men, particularly for the sacred office, he regarded as eminently hopeful for the Tamil people. Batticotta seminary, therefore, had a strong hold upon his affections.

At the close of the spring term, 1844, Mr. Wyman was obliged to suspend his duties in the institution. At first he removed to Oodoopetty, a station just vacated by the death of Mr. Apthorp, in the hope of regaining his health by a change of location. But he grew worse rather than better. He next determined to go to Madras, with a view to an embarkation either for Singapore or China. After taking medical advice at Madras, and trying the effect of such remedies as were prescribed, he was told that his only hope of recovery was in a long voyage. Accordingly he sailed, December 27, for the United States. At first his health seemed to improve. But on the 10th of January his disease took the form of inflammation of the brain, depriving him of his reason; and it soon became apparent that his end was nigh. For three days, however, his constitution struggled with the malady that was taking down his earthly house. On the 13th of January the contest terminated; and his body was committed to the deep, there to remain till the sea shall give up the dead that are in it. His bereaved widow arrived in Boston, May 4.

Mr. Wyman could say little, of course, to evince the state of his feelings, as he drew near to the close of life. On the evening of January 10, he said that "he wished to quiet his heart and think of Jesus; that Jesus seemed peculiarly sweet to him." Still later "he expressed resignation to the will of God, and said that he had no fears of death." Other remarks of a similar character were made by him. How far he was in the pos-

session of his faculties, when he gave utterance to such sentiments, it might have been difficult, occasionally at least, to decide. But his friends are fully persuaded that, had his consciousness been perfectly undisturbed, he would have declared his unshaken trust in a crucified Savior, and yielded up his spirit, calmly and willingly, at the bidding of his Lord.

Cherokees.

LETTER FROM DOCT. BUTLER, MARCH 11, 1845.

The Church at Fairfield.

DOCT. BUTLER is still prosecuting his labors in behalf of the Cherokees at Fairfield. For the last year, however, his efforts have been frequently interrupted by ill health. The account which he gives of the church at Fairfield is as follows:

Some things have taken place which are calculated to try us, and there are other things which afford us encouragement. Our meetings have been well attended for some time past, and generally the truth has been listened to with apparent interest.

The church found it necessary, last November, to excommunicate three of our members. This step was taken after repeated admonitions had been given, and long indulgence had been allowed. The backsliding of each of these individuals seemed to commence in their forsaking the assembling of themselves together.

At our communion season, last December, two persons were added to our number on profession; and a former member of the Brainerd church was received on confession. On the last Sabbath in February, five persons were admitted to the fellowship of the saints, all in consequence of a profession of their faith for the first time. Of these eight persons, four were from this immediate vicinity, and three were from a neighborhood, ten miles from this place, where I formerly preached, once a month, in the open air. Owing to my ill health I have been obliged to suspend this exercise for the present. Some seriousness is apparent in the minds of several other persons. A weekly prayer meeting in the school-room is generally well attended.

The present number of communicants in our church is ninety. May God still more abundantly grant us his reviving Spirit! Our Sabbath school we consider flourishing; between thirty and forty meet together to receive its instructions.

Proceedings of other Societies.

Foreign.

FRENCH EVANGELICAL MISSIONARY SOCIETY.

THE twenty-first anniversary of this society was held at Paris, April 17. The Divine blessing was implored by Pastor Taillefer of Athis; after which the President delivered an address. The annual report was read by the Director of the House of Missions.

The balance in the treasury at the commencement of the year was 61,723 francs, and 98,996 francs have been since received, making the resources of the society for the year 160,719 francs. The expenditures have been 86,711 francs, leaving in the treasury 74,008 francs.

The missionary operations of the society are confined to Southern Africa. The whole number of stations is nine, at which sixteen missionaries and assistant missionaries, not including females, are laboring. During the past year, 174 persons have been admitted to the church, and the candidates for baptism amount to 212. The whole number admitted to the church from the beginning is 606.

Addresses were made by MM. Cambon, pastor at Marennes, Fontanès, pastor at Nismes, Olivier, pastor at Lausanne, Verne, pastor at Nauroy, Monod, pastor at Paris, Puax, pastor at Luneray, Gautier of Geneva, and Boucher. MM. Frédoux and Cochet, missionaries under appointment, also addressed the meeting.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THE fifty-third anniversary of this society was held at Exeter Hall, London, May 1; George Foster, Esq., being in the chair. After an address by the Chairman, the Secretary submitted an abstract of the annual report.

The society employs missionaries and teachers in Europe, Asia, Africa and America. In India it supports thirty-eight missionaries and seventy-one native preachers and teachers. There are in connection with its various churches 1,404 members, of whom ninety-five have been added to the churches during the last year. There are also seventy-eight day and boarding schools, containing, in all, 3,115 children; all these are receiving a sound and scriptural education. In translations, 54,760 volumes have been printed during the year, in the Sanscrit, Bengalee, Hindostane and Armenian languages. The Old Testament in Sanscrit is still in progress; about one half has been completed. The number of tracts distributed by missionaries of the society, in India alone, amounted during the year to upwards of 150,000. In Africa the society has stations at Fernando Po, and on the continent, near the mouth of the Niger. There are about two hundred children in the day-schools, and five hundred in the Sunday-schools. Upwards of twenty persons, nearly all Africans, have been added to the church in the year. Seven teachers, natives of

Jamaica, are now laboring in Africa, under the auspices of the society. Parts of the Scriptures have been translated into the Fernandian, Isubu, and Dewalla tongues. The Dove missionary ship is employed in visiting different parts of the coast. In America and the West India Islands, the Committee have important stations, also in Honduras, Canada, Trinidad, Hayti, and the Bahama Islands. In these various districts, they have sixteen missionaries, and thirty-five native teachers. There are also 3,027 members connected with the churches. The number of schools is fifteen, and scholars 910. To these may be added the churches in Jamaica, containing about 34,000 members, and having in connection with them above 5,000 day scholars. In France the society has three stations and two ministers, one of whom is busily occupied in translating the New Testament into Breton. The district in which the missionaries labor, contains a population of three millions, and there are but four evangelical ministers amongst them all. At several of the stations of the society there are institutions for training native agents, of whom there are upwards of one hundred at work among their countrymen, preaching the glad tidings of the kingdom of God.

The total receipts of the society were £20,347, showing a decrease, as compared with the previous year, of £1,313. This diminution of receipts, together with the special calls from Jamaica to relieve the personal distress of its former agents, has created a balance against the society of £2,398.

Addresses were made by Rev. Dr. Godwin, Rev. Robert Newstead, Rev. Francis Tucker, Rev. J. Broad of Hitchen, Rev. Dr. Barth, Rev. W. Knibb from Jamaica, Rev. E. Carey, and Rev. Dr. Sharpe of Boston, Massachusetts.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held in Exeter Hall, London, May 5. The Marquis of Breadalbane took the chair, and made the introductory address; after which the annual report was read by Rev. Elijah Hoole and Rev. John Beecham.

The income of the society from the usual sources was £103,326; to which the sum of £2,360—"advances to foreign stations repaid,"—is to be added. The expenditures were £109,188. For several years the ordinary income has been below the expenditure. Early last year an effort was made to increase the receipts. At the Committee of Review, during the Birmingham Conference, pledges were given by ministers and others that additional contributions should be obtained. The result was that the income of 1844 was increased £4,045, from the ordinary sources of revenue.

The missions of the society are found in Ireland, Germany, Ceylon, Continental India, Australia, Polynesia, Southern Africa, West Africa, the West Indies, North America, and at Gibraltar.

The following abstract of a part of the report will be read with pleasure.

The general aspect of the work in Ceylon is one of encouragement and hope. In the southern or Cingales district, the errors of Budhism are losing their hold on the native mind, one hundred and forty-five new members have been added, three additional chapels have been completed, and there is an extensive and efficient school system. In the northern or Tamil district, the mission is not less successful in all its departments. The congregations are large, a new church is erecting, towards which the Governor has contributed, and native agents, male and female, are in training. Great attention has been paid by Mr. Percival to the preparation of suitable books in the native language. In the district of the Batticaloa mission many natives have been converted; and the good work has extended into the jungle, among the Veddahs, or wild men of the woods. On the continent of India, facts show that the missionaries are making an impression on the public mind, and this is further confirmed by the progressive increase in the number of professing Christians, and the eagerness with which the people avail themselves of instruction in the schools. One formidable obstacle had been removed by a government ordinance, namely, the law which deprived any Hindoo or Mohammedan of rank and property on embracing Christianity. In respect to the Australasian and Polynesian missions, including the operations in New South Wales, Australia Felix, South and Western Australia, Van Diemen's Land, New Zealand, the Friendly Islands, and Fejee, the statements were generally gratifying; but, in several instances, annoyance and opposition have been experienced from popish emissaries. From the Cape of Good Hope district, South Africa, a very satisfactory view of the work was contained in the latest communications. The Rev. Richard Haddy, whose twenty years' experience and acquirements eminently fitted him for the undertaking, had entered upon a new station among the Damaras, and the progress he had made was described in an interesting letter. The Albany and Caffraria districts, both within and without the colonial boundary,—the border stations and those more remote,—furnished many cheering facts, particularly in the translation and printing department. From the Bechuanas district, a visit had been made by two missionaries to the Baraputsi, and a mission was commenced among them. The various important stations in Western Africa are as prosperous as could be reasonably anticipated, taking into account the small number of missionaries. The missions at Ashantee, Badagry, and Abokuta in particular afford much encouragement. The West Indian missions formed an important feature in the report. In many parts of the Antigua district an improvement in the state of the work is indicated by a considerable increase in the number of church members. The St. Vincent's and Demarara districts afford many proofs that the work is advancing; and the same remark applies to Jamaica, Bahamas, and Hayti districts, in the school departments particularly. The review of the West Indian missions afforded altogether great encouragement.

The meeting was addressed by a large number of speakers, among whom were Rev. Dr. Hannan, Sir George Rose, Rev. Thomas Guthrie of the Scotch Free Church, Rev. W. B. Boyce, missionary from Southern Africa, Rev. Dr. Barth of Wurtemberg, Rev. Thomas Waugh of Ireland,

and Right Hon. Fox Maule. During the progress of the meeting, Rev. Dr. Bunting announced two donations, one of £1,000 from Mr. Farmer, and another of £2,000 from Mr. Crowther.

CHURCH MISSIONARY SOCIETY.

THIS society held its forty-fifth anniversary in Exeter Hall, London, May 6. The chair was taken by the Earl of Chichester, who made the introductory address, after prayer had been offered by Rev. R. Davies. Parts of the annual report were read by Rev. R. Davies and Rev. J. Venn, Secretaries of the society.

The receipts of the year, on account of the general fund, were £100,422; for special funds, £4,826. The expenditures on the general fund account amounted to £89,093. The sum of £5,077 has been also transferred from the general fund to the Capital Fund. The expenditures of the current year are limited to £92,000.

The mission in West Africa is going on prosperously. In Sierra Leone the number of missionary stations, attendants on divine worship, baptized adults, communicants, and educational measures, has been increased. The schools in the island of Syra (Greece) have been in operation fifteen years, during which 4,222 children, 2,243 of whom are girls, have enjoyed the blessing of Christian education. In Asia Minor the labors of the missionaries have steadily proceeded. During the past year 9,264 copies of the Scriptures have been circulated in Egypt. The Coptic institution at Cairo contains twenty students, and has received the public sanction of the Patriarch. The accounts from East Africa are cheering. In New Zealand the mission is encouraging.

With regard to the North India mission the Rev. Mr. Weitbrecht wrote in terms of admiration at the improved state of the mission at Krishnagar within the last four years. "A church, a missionary-house, a boarding-school, with forty or fifty boarders, and a stated ministry," said he, "are cheering in a heathen land." In Southern India, notwithstanding some trials arising from the ravages of the cholera among missionaries, the work of education and evangelization is advancing. China, beyond the expectation of the missionaries is open, and open far beyond what the Christian church seems prepared to do. Each treaty with China and the nations of the west has secured fresh concessions to them. The English stipulated only for commercial residence and privileges; the United States for missionaries and the right of building churches, schools and hospitals; and the French, in league with popery, has shown a zeal and boldness it would have been well for Protestant England to imitate. At Amoy the people freely talked of the Christian religion, and the chief magistrate had evinced his interest in Christian missions. At Shanghai and Ningpo the missionaries enjoy full respect and security. It would be far better that China had never been opened than that popery should take possession of it. There are seven popish priests in Hong Kong; six had arrived at Macao; and in the centre of the north-western provinces one society alone numbers ten bishops, four assistants, and one hundred and forty-four priests. Even the Impostor of Mecca has numerous followers scattered over unnumbered islands, and shames, by their zeal, British Protestant Christians. These

are not wanting encouragements to greater exertion. In 1835 the number of communicants under the charge of the society's missionaries was below 900; this year it is 10,000.

The meeting was addressed by Sir R. H. Inglis, Hon. and Rev. B. W. Noel, Rev. H. Elliott of Brighton, Lord Glenelg, Prof. Scholefield, Rev. Hugh Stowell, and Rev. Hugh McNeile.

BRITISH AND FOREIGN BIBLE SOCIETY.

This society held its forty-first annual meeting at Exeter Hall, London, May 7; Lord Teignmouth being in the chair. The Rev. Mr. Brandram read the report.

In France 150,562 copies of the Scriptures have been issued during the year, only 123 of which were given away. In Belgium 11,560 copies have been issued, making the total issues since 1834, 135,550. In Holland, 46,155 copies have been issued, making the whole number, since 1834, 570,000. In Germany, the issues were 53,472; in Hungary, 11,571; in Russia, 27,297; in Sweden, 23,454; in Malta, 8,982; at Constantinople, 1,000; at Calcutta, 51,580; at Madras, 23,500; at Bombay, 8,106; at Sydney, 2,000; at New Zealand, 10,000 Bibles and 2,000 Testaments; in Africa, 3,850; in Jamaica, 5,000; in Antigua, 400; in Canada, 21,753. In Greece 4,000 copies have been placed at the disposition of M. Colette, the Prime Minister. The issues at home have been 605,600; abroad, 310,211.

The free contributions of auxiliary societies were £31,518; the donations amounted to £5,324; the legacies to £8,533. The money received on the purchase account was £47,899. The expenditures of the society were £85,817.

Addresses were delivered by the Bishop of Norwich, the Bishop of Chester, Lord Glenelg, the Bishop of Cashel, Rev. Dr. Codman, of Dorchester, Massachusetts, Wm. A. Hankey, Esq., Rev. Dr. Cumming of Scotland, Rev. George Smith of Poplar, and Rev. Mr. Kuntze of Berlin.

RELIGIOUS TRACT SOCIETY.

This society held its forty-sixth anniversary at Exeter Hall, London, May 9; John G. Horne, Esq. being in the chair. The meeting was opened with prayer by Dr. Henderson. After an address from the Chairman, the Secretary, Rev. Mr. Jones, read an abstract of the report. From this document it appeared that 182 new tracts and works were published during the year; that 15,380,322 publications were issued from the depository, making a total circulation in about ninety-six languages, including the issues of foreign societies assisted by the parent institution, 396,000,000. The total benevolent income was £6,355, including special contributions. The gratuitous issues were £6,669. The legacies amounted to £315; and the total receipts were £54,104.

The meeting was addressed by Joseph Tritton, Esq., Rev. Dr. Barth of Wurtemburg, Rev. Dr. Archer, Hon. and Rev. B. W. Noel, Rev. George Smith of Poplar, and Rev. Dr. Codman of Dorchester, Massachusetts.

LONDON MISSIONARY SOCIETY.

THE fifty-first anniversary of this society was held at Exeter Hall, London, May 15. Mr. Alderman and Sheriff Hunter took the chair, and Rev. J. A. James implored the divine blessing. After a brief address by the Chairman, Rev. Mr. Tidman, one of the Secretaries, presented a brief survey of the operations of the society during the year, and Rev. J. J. Freeman, another of the Secretaries, submitted a view of its financial condition. The ordinary income of the society has been only £65,563; while the expenditures have been £82,376. The contributions received towards the Jubilee Fund have amounted to £21,000.

The Rev. R. C. Mather, a missionary from Mirzapore, India, made some interesting statements respecting the progress of Christianity in the East.

We have only to take, he said, the most cursory survey of Mohammedan empires as they exist, and we are forced to the conclusion that the influence of the false prophet is on the wane. Many of the empires celebrated in the history of past times, have already become Christian. The empire of the Great Mogul, which was the first among them, has become Christian; Afghanistan has been terrified and humbled; Algiers is now under the influence of a Christian power; and Turkey and Persia remain only by sufferance. There is not among them one so strong that it can stand by itself. The loss of political power is, to the mind of the Mohammedan, one of the most humbling circumstances that could have occurred. The Mohammedan, like the Jew, if he expects the favor of God, expects also all temporal blessings; and amongst these, temporal power occupies the chief place. The great obstacle in the way of the conversion of the Mohammedans, is their power, and their pride of power. But the fact that their power is passing away, has produced a great change among them. Some of our native teachers, and one of the ablest of them, were Mohammedans. Although there is a peculiar adaptation in their religion to their state and circumstances, yet there is no reason why we should not expect the same amount of success amongst them, that we expect to realise, ere long, among the Hindus.

The aspect of the Hindoo field is abundantly encouraging. Many who have read of Hindooism, and observed its high antiquity, have formed the idea that it is a system unchanging and unchangeable. No conclusion, however, can be more fallacious. The fact is, that Hindooism is not one system, but many, and is incessantly changing. Its original form, that of a spiritual paganism, has ceased to be universal, and is only held by a few sects here and there. The religion of the Pooranas has introduced gods many and lords many, and is made up of many observances. A distinct and peculiar order of things exists at the present time. The Shasters of the Hindus are now being abandoned, and in their

place the individual teaching of gooroos—spiritual instructors—is followed. Thus one immense obstacle is taken away; for it would require great time, learning and expense to refute their shasters. Another ground of encouragement is, that many of those who act the part of gooroos, are young persons who have been indoctrinated in the Christian religion. In one of my travels, I met with a gooroos who told me that he had two hundred disciples. He stated that he had been to Dinahpore, that he had studied our religion, that he had the Pentateuch, and he declared that he taught many of its doctrines. This opens a new door of hope; you have heard of five thousand in Krishnagur who have come over for Christian instruction to the Church Missionary Society, and they were principally of the class I have mentioned, those who had forsaken their shasters. When I came to Berhampore, I had an interview with the Rev. Micaiah Hill, and he told me that he and Mr. Lacroix were in conference with about five hundred who were proposing to come over to Christianity. When I left, about a year ago, a proposal was made by a sect of about two hundred persons, who agreed that I should be their gooroos, that they would attend my instructions, and that, together, we would fully investigate the merits of Christianity.

India is now an unoccupied field; and since God has chosen you out of the nations of the earth, and given it to you to send laborers into it, if you do not improve the present opportunity, others will take care to do it for you. I fear that popery is extending far and wide in India. The Propaganda is sending more laborers there than to any other part of the earth; and in their estimation, it is the most promising field that they can adopt.

The Rev. Mr. Davis, a missionary from Berbice, subsequently addressed the meeting, and communicated the following facts.

Berbice, the scene of my labors, is a part of the exterior colony of British Guiana, and forms a portion of the northern margin of the great continent of South America. In the interior there are hills and dales; there are valleys and mountains; there are waterfalls and cataracts, and splendid scenery, and a salubrious climate. But the colonised, the cultivated part, is a complete swamp, a perfect flat, an immense plain of mud and musquitos. It is a land that kills its inhabitants, especially its European inhabitants. There fell Lewis and Wray and Howe and Harris and Giles, all devoted servants of our common Lord, besides "devout women not a few." There, too, have I and my beloved wife, again and again, been brought to the very gate of death, and before we had been there four months we were compelled to flee for our lives to the neighboring island of Barbadoes, and, during our absence on that occasion, three of the wives of missionaries, the only three then in Berbice, were numbered with the dead.

In 1839 I went out to take the pastorate of the church at New Amsterdam. Though I felt greatly interested in the welfare of the African race, and was quite disposed to love my future flock, still I was under greatly mistaken views with regard to them. I had been led to think of the negroes very erroneously; to think of them as very ugly, and very dirty, and very silly. Instead of that, I found them, though black, comely and clean and intelligent. I consider that, both physically and mentally, they have the elements of the finest people under the sun. They are, to use the beautiful language of the late Dr. Mason

Good, "God's own image, though carved in ebony." Children of Adam I admit they are, and their "carnal mind is enmity against God." Even in those who, we trust, have been renewed by divine grace, there is much over which we cannot but mourn. Ignorance, obstinacy and unloveliness, are often found associated with the greatest excellencies. In them extremes often meet. Their character is remarkably paradoxical. We find intelligence and dullness; we find docility and stubbornness; we find generosity and meanness; we find affection and indifference; we find firmness and febleness, often in strange and remarkable combination. Nevertheless, as a Christian people, they exhibit some features of the Christian character with such lovely prominence that they deserve to be named.

On my arrival I found their gratitude for freedom fresh and glowing. They were not unmindful of the instrumentality of their friends in bringing about that happy change; they were thankful for what you had done in order to ameliorate their condition; but their gratitude arose to God as the chief source whence that boon came. They distinctly recognized, and they do still recognize, the hand of God in the pleasing change. Often have I heard them say, "No man make this free come; God make him come, God make we free." Lately John Allard, a poor old African, whom I had long known, appeared before me as a candidate for the fellowship of the church; and after having, at my request, given a brief sketch of his eventful history, from the moment when he was torn away from his native land to that hour, after telling me of the sufferings he had endured and the dangers he had escaped, he seemed to glance at the cross, the source and the medium of all his mercies, and then, with a heart almost too full for utterance, and with the large tears trickling down his black cheeks, he exclaimed, "Ah, Sir, Jesus Christ has been too good for me; what Jesus Christ has done for me, no man can tell."

The erection of the large and beautiful chapel in New Amsterdam, at which I have the honor to conduct my ministrations, affords a striking instance of their liberality. During the five years of my pastorate there, that congregation contributed no less a sum than seven thousand pounds sterling towards the cause of God in various ways. Nor is their liberality diminished, now that the excitement connected with emancipation has subsided. During the last year my congregation raised the sum of eleven hundred pounds sterling towards the Redeemer's cause. Tell me not that their means are abundant; tell me not that their wants are few; tell me not that they are liberal merely because they are so ignorant as not to know the value of money. It is not so. Their wants are many; and they are as well acquainted with the value of money as any of you are. They are liberal because they regard it as part of their religion to support, to the utmost of their power, the cause of God; they are liberal, because they feel it their duty to make sacrifices for that cause. And shall I tell you one great secret of their ability to do so much? It is this; they have entirely abandoned the use of all intoxicating drinks.

The church at New Amsterdam is emphatically a working church; more so, perhaps, than any other church that I have ever seen. We have there no idlers. All do something; all do what they can. Nearly all the congregation are in the Sabbath-school, either as teachers or as scholars; tract distribution all over the town is attended to on Monday evenings; twenty prayer-meetings are held in private houses, to which persons invite their neighbors and friends. Almost every member of the church makes it his solemn duty

to try each month to be the means of bringing one soul to the Savior; and at the end of each month they meet, to tell the success or discouragement which has attended their labors. It is in this manner, by the activity of the church, rather than by any efficiency on the part of the pastor, that, during the last five years, we have added three hundred members to the church, besides about fifty candidates who now stand proposed for the same privilege.

The other speakers were Rev. George Smith of Poplar, Rev. Dr. Cumming of the Scotch Church, Rev. Dr. Halle of Manchester, Rev. C. Prest, a Wesleyan, and Rev. Dr. Codman of Dorchester, Massachusetts.

Domestic.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

THE twenty-sixth anniversary of this society was held in the Allen-street Methodist Church, New York, May 19; Bishop Janes being in the chair. Prayer was offered by Rev. Mr. Stocking of the New York conference; after which an abstract of the annual report was presented by Dr. Pitman, the Corresponding Secretary.

In the department of *foreign* missions, the operations of the society appear to be in a prosperous condition. The Liberia mission has suffered much for want of laborers. In the colonies of Liberia and Cape Palmas, and among the native tribes in the interior, there are ten or twelve stations, fifteen missionaries, and 837 church members. There are also sixteen day schools, having 363 pupils, and twelve Sunday schools, having 488 pupils; 120 of these children are natives. The Monrovia seminary is under the care of Rev. Francis Burns.

The operations of the Oregon mission, in some respects, have been contracted. At Willamette there are forty-one whites and Indians who are members of the church; at the Dalls there are three whites who are communicants; at the Clatsop station five whites are in church fellowship. Most of the Indian church members are at the Dalls; of these no report has been received for some time past.

The churches connected with the Texas mission have 5,085 whites and 1,005 colored members, together with sixty-five local preachers; being 1,129 more than there were last year. The two literary institutions, under the care of the conferences, are represented as prosperous. Seven years ago there were only three missions of this society in Texas; now there are more than fifty, besides local preachers.

Rev. Mr. Norris is still laboring at Buenos Ayres; and it is thought that he is effecting good. The temperance society and Sabbath school are flourishing.

21 *

In the *domestic* department, the operations of the society are extensive. The German missions embrace thirty-nine stations, forty-four missionaries, 2,866 church members, about forty schools, having 200 teachers and 1,200 scholars. These stations are chiefly in the valley of the Mississippi.

The Indian missions embrace twenty-five stations, forty missionaries, and 4,339 church members. There are two literary institutions, one among the Choctaws, and one among the Shawnees.

Among the colored people are eighty-four missionaries and 18,343 church members.

In Iowa and Wisconsin there are 174 missionaries, 21,554 white and 1,194 colored church members, showing an increase of 3,459 during the year.

The receipts of the society during the year have been \$121,535, and the disbursements amounted to \$125,943.

Addresses were made by Rev. Mr. Seys, Dr. Bangs and Bishop Janes.

AMERICAN SUNDAY SCHOOL UNION.

THE twenty-first anniversary of this society was held in the Musical Fund Hall, Philadelphia, May 20; the President, Alexander Henry, Esq., being in the chair. After prayer by Dr. Lord of Philadelphia, F. A. Packard, Esq., one of the Secretaries, submitted the annual report.

The value of the books distributed by the society during the year is \$91,112, which exceeds that of the previous year by \$21,903, and is larger than the amount of any year, except 1832 and 1841. The donations also exceed those of last year by the sum of \$10,587. The total amount of donations and legacies for the last year is \$25,930; the salaries and expenses of agents to collect this sum, and of missionaries to establish schools and promote the general interests of the institution, amount to \$9,233.

The value of libraries, &c., furnished gratuitously, is \$14,320; the average value of these libraries being about \$7,50 each. It is estimated that the number of schools assisted, in all parts of the land, is not far from 2,000.

The society has printed during the year 185 new publications. Thirty of these are bound library books, and twenty-two are original works, prepared for the society. The number of new pages stereotyped during the year, is 4,309; which is equal to sixty 18mo volumes of seventy-two pages each. The number of pages put in circulation during the year is 87,000,000, without including any of the periodical or pamphlet publications. Including these the aggregate would be 200,000,000.

Addresses were delivered by Doct. Reese of New York, Rev. Mr. Chidlow of Ohio, Dr. Johns

of Baltimore, President Maxwell of Hampden Sydney College, Dr. Parker of Philadelphia, and Rev. Mr. Shadrach.

AMERICAN AND FOREIGN SABBATH UNION.

THIS society held its second annual meeting for business at the Old South Chapel, Boston, May 24. Dr. Edwards, the Secretary, submitted the annual report.

From this document it appears that the Secretary has travelled more than 20,000 miles and through seventeen states, and more than 8,000 miles during the past year. There have been fifteen general Sabbath conventions; eight of them have been state conventions, attended by from one hundred to five hundred delegates. One of them was a national convention, attended by more than seventeen hundred delegates, from eleven different states.

A state Sabbath union has been formed in Rhode Island; and measures have been taken to put a copy of the Permanent Sabbath Documents into every family in the state. This document has been stereotyped at Boston, New York and Philadelphia; it has also been translated into German. Arrangements have been made during the year to put a copy of it into more than 60,000 families.

On more than 12,000 miles of rail road, the running of cars is confined to six days in the week; and more than 80,000 miles of Sabbath breaking mails have been stopped within a few years. Several canal companies have ordered their locks to be closed; and various steamboats have ceased to run on the Sabbath.

On the evening of the following day, (Sabbath,) Dr. Beecher of Cincinnati, Ohio, delivered a sermon, addressed particularly to young men in relation to the Sabbath, at the Tremont Temple.

AMERICAN EDUCATION SOCIETY.

THIS society held its twenty-ninth annual meeting in Park-street Church, Boston, May 26; John Tappan, Esq., Vice President of the society, being in the chair. Prayer was offered by Dr. Emerson of Salem, Massachusetts; after which the Secretary, Rev. S. H. Riddel, read extracts from the annual report.

The number of young men whom the society has assisted during the year, is 345. The number of new applicants is 48; this is 20 less than were received last year. The whole number entered in the books of the society from the beginning is 3,587.

The income of the society from all sources, during the year, has been \$34,842. The balance in the treasury at the commencement of the year was \$2,686, making the disposable funds for the year \$37,529. This is an increase of \$13,096

over the receipts of the previous year, occasioned mainly by the unusual sum which has been realized from legacies. The amount received by the Central Education Society is \$16,377. Thus the whole amount of receipts for the year stands at \$51,219, which is an advance of \$16,407, upon the receipts of last year. The sum of \$3,212 has been refunded to the parent society by those who have heretofore received assistance.

The disbursements for paying appropriations to students, expenses of the society, interest on the debt, together with a part of the principal, have amounted to \$35,420, leaving a balance in the treasury of \$2,108.

The debt at the commencement of the year was \$27,998. Of this amount \$20,368 have been paid during the year, leaving \$7,630 as the present debt of the society.

The expenses of the parent society, last year, were \$4,120.

The disbursements of the Central Education Society, and of the other societies which transmit their accounts to that institution, have amounted to \$14,423.

Addresses were made by Rev. Mr. Fowler of Fall River, Massachusetts, Dr. Carroll of New York, and Dr. Beecher of Cincinnati, Ohio.

AMERICAN PEACE SOCIETY.

THIS society held its seventeenth anniversary in the Central Church, Boston, May 26; Samuel E. Coues, Esq., being in the chair. After a prayer by Rev. Baron Stow of Boston, the Secretary, Rev. G. C. Beckwith, read a brief abstract of the report.

The society has continued its ordinary operations during the year, and extended its efforts considerably in certain departments. It has issued more tracts and volumes, and it has circulated nearly 90,000 of its periodicals; making its whole circulation between 2,000,000 and 3,000,000 of tract pages. Two lecturing agents have been employed, in addition to the services of the regular officers. Special efforts have been made to bring the subject of peace before public men, ecclesiastical bodies, &c. A large number of newspapers have been enlisted in the advocacy of peace, and they are exerting an important influence. In its general aspects the cause was never more prosperous.

The receipts of the society have been \$3,400. The expenditures were \$4,819.

An address was delivered by the Hon. William Jay of New York.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

THIS society held its thirteenth annual meeting in Park street Church, Boston, May 29; Hon. S. T. Armstrong, President of the society, being in

the chair. Prayer was offered by Rev. Jotham Sewall of Maine; after which the Secretary, Rev. Mr. Bullard, submitted an abstract of the annual report.

From the sales of Sabbath school books, cards, &c., \$26,500 have been realized during the year; being an advance of nearly \$6,000 on the previous year. Seventy-nine new publications have been issued, sixty-six being bound volumes. The whole number of the society's publications is now 621, of which 376 are bound. Thirty-seven question books and catechisms have been published. The Congregational Visitor and Well Spring are extensively circulated; the latter has 10,000 subscribers. One hundred and thirty schools have contributed towards supplying destitute schools with libraries. Of the \$4,000 given

for this object, \$2,800 were from Sabbath schools, juvenile societies, and individual children. There are connected with this society, including auxiliaries, 500 schools. In 440 of these there are 7,926 teachers, and 66,210 scholars; in the libraries of these schools there are 112,047 volumes. There are also 136 maternal associations, 94 juvenile benevolent societies, 73 juvenile temperance societies, and 210 Sabbath schools which continue through the winter. Two hundred and fifty-four conversions are reported as having occurred during the year.

The meeting was addressed by Rev. Mr. White of Cincinnati, Ohio, Rev. Mr. Haven of Unionville, Massachusetts, Rev. Mr. Hatfield of New York, and Rev. Mr. Todd of Pittsfield, Massachusetts.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—The excitement raised against Mr. King, as mentioned in the last Herald, has somewhat abated. Under date of March 21, he writes as follows: "It is said that some monks are getting up a petition to the House of Representatives against me. Should this prove true, I shall be most happy, if permitted, as I hope to be, to make my defence before that venerable body. I doubt much, however, whether such a petition will be presented." In the same letter he also says: "This is a nation in which I feel, I think, an unabated interest. It will certainly arise in a few years, and shake itself from the dust, and put on more beautiful garments. Only think of twenty-five newspapers now in Athens, a constitution, freedom of the press, a university, a gymnasium, and many schools both for males and females! And I too, a stranger, permitted to make a defence, which in Spain or Italy would have consigned me to the horrors of the Inquisition! In the midst of all the attacks which have been so furiously made upon me, I have still continued my regular services on the Lord's day, and have been surprised to see that so many have dared to attend."

STRIA.—For some time past an unfavorable issue of the Hasbeiya movement has been anticipated. The Protestants, failing to secure toleration for their new opinions, exposed to persecution, and even extermination, for their attachment to the gospel in its purity, and having no hope of future relief, have made their peace with the Greek Church. How far they have been obliged to conform to the rites of that church, does not appear. There is some reason to believe that

the Patriarch and his party were so glad to recover them nominally, as to consent to a sort of compromise; and that the Protestants, on renouncing this odious name, will be left to do very much as they please in other respects. But whatever may be the present aspect of affairs at Hasbeiya, there is no occasion for despondency or discouragement. Much good has undoubtedly been accomplished. We may hope, not unreasonably, that some individuals in this afflicted and persecuted company will secure, whether tolerated and protected in the enjoyment of their rights or not, the salvation of their souls. Other changes will soon take place, more permanent in their character, and richer in their fruits; and they will be found, perhaps, to have had an intimate connection with recent events at the foot of Mount Hermon.

CONSTANTINOPLE.—Mr. Schaufller, writing February 11, says, "I have resumed my German service, and it is fuller as to attendance than it ever was; especially is the number of Jews greater than ever. It is almost, and often quite, half filled with Jews; and if the audience for once is small on account of bad weather, more than half of my hearers are Israelites. I have a meeting also on Sunday afternoons and Wednesday evenings, when most of the hearers are Jews. Next Thursday I expect to commence giving Christian instruction, in reference to baptism, to a physician and his wife."

The edition of the Hebrew-Spanish Scriptures, of which three thousand copies were printed, has been nearly exhausted. There is an increasing demand for the New Testament.

ERZEROM.—A letter has been received from Mr. Peabody, dated March 14. The persecution

which is described in his journal,—as published in this number of the *Herald*,—is still continued. The merchant whose case was mentioned under date of December 14, was subsequently excommunicated. The Bishop also ordered every one who saw him to spit in his face. He was obliged to suspend his business; and he was afraid even to leave his house for several weeks, except in the most private manner. His oldest son was grossly insulted.

Mr. Peabody has resumed his Sabbath service, and he preaches to a small number of the firmest friends of evangelical truth. During the last year he was able to preach the gospel about half the time. Some of his hearers have made, as he says, "more rapid progress in the knowledge of the great doctrines and duties of the gospel, than any individuals in our own highly favored land with whom I was ever acquainted."

NESTORIANS.—Mr. Holladay, under date of March 27, writes as follows: "Since we wrote last, we have recommenced preaching in the villages, and have found the people as ready to attend our meetings as they were before our late troubles. Priest Abraham, who is laboring as an itinerating preacher among the villages, has good congregations. In one or two instances, however, the villagers, though not opposed to his preaching, have desired him not to preach again until they could learn the wishes of the Patriarch's brothers. They (the Patriarch's brothers) are not now making any open opposition to our labors. Our seminary and female boarding school are both as full as we wish them to be at this time; and there are many applications for admission which we must refuse. Both institutions are objects of great interest to us, and afford us much encouragement."

MADURA.—Several letters have lately been received from this mission. Mr. Cherry writes from Madura, his present station, under date of January 17, as follows: "A new year has opened upon us with brighter prospects and fairer promises than we have ever had, so far as Christian villages are concerned."

Again, writing from Sivagunga, January 27, he says, "I left Madura last week on a tour of a month among the villages surrounding this, my old and much loved, station. Yesterday was a Sabbath of great interest to the church in Sivagunga. Twelve were admitted to its privileges, who had been waiting from one and a half to two years. There are now here thirty-one church members without a pastor! And there are also several villages in the vicinity who have renounced Romanism and heathenism. To-day two members of the church have been married. They are going to a village, ten miles distant, to set as missionaries; at which place there are six

families who profess to love the truth as it is in Jesus."

Mr. Muzzy writes from Madura, February 18, "I have made three short tours to the villages, and Mr. Cherry has been absent four or five weeks on the same service, and we have reason to be much encouraged. We found that, although the congregations were generally small, the catechisms and Scriptures were daily taught, and many of the villagers, besides our people, were favorably disposed towards the gospel. Other villages are also wishing to come under instruction. I think I informed you last month that a man came sixty miles and besought us to grant him a teacher and catechist, and would not leave without one. He was obliged to wait two or three weeks before we could comply with his request."

In a letter, dated March 12, Mr. Muzzy says that the cholera has again made its appearance in Madura. Hitherto, however, a kind Providence has restrained its ravages. In this letter he writes, "The evidence that the Lord has begun a great work among this people, is becoming more and more plain every day. There are tokens of the Spirit's presence in the boarding school which have encouraged our hearts. A few families in different villages have put themselves under the watch and care of the mission during the month."

CYAN.—The annual tabular view of the operations of this mission for 1844, has just been received. From this document it appears that the number of missionaries is two less than it was at the commencement of the year; and the number of pupils in Batticotta seminary is thirty-two less. On the other hand the number of pupils in the English schools is fifty more; the number of native free schools is twenty-two more; and the number of pupils in these schools is 1,302 more. Fifteen persons have been admitted to the church by profession; while three church members have died, one has been excommunicated, two have been suspended, and fifteen have been restored from suspension. The churches now have three hundred and sixty members. The gospel is preached stately at twenty-three different places; the average number present being 2,230. It is believed that the character of the native free schools has been much improved. A statistical view of the seminary, including the names of the pupils, has been received; and it will be published in the next *Herald*.

BORNEO.—Letters from Messrs. Youngblood and Thomson announce the death of Mrs. Thomson, December 5. "She left Karangan," says Mr. Youngblood, December 12, "on the second instant to obtain medical aid in this place; and on the morning of the fifth, a little more than two

hours after her arrival, her spirit took its flight, as we trust, to mansions of blessedness. On her arrival she was speechless and, apparently, unconscious, and had been so for several hours previous." Additional particulars will be given in the next number of the Herald.

Mr. Youngblood, who now resides at Pontianak, made two short tours, last year, among the Dyaks under the jurisdiction of Landak. "I was every where," he says, "kindly received, so far as I could judge; and I was often welcomed by those who perhaps had scarcely ever before seen the face of a white man. To the preaching of the gospel, likewise, they paid good attention."

Mr. Thomson writes from Pontianak, December 31, as follows: "The most favorable circumstance at present, in the prosecution of our work, is the fact that two persons,—one a fine, bright youth of about fifteen years of age,—have of their own accord put themselves under instruction, and seem determined to persevere. They came about a month ago, have followed me to this place, and are still with me, making good progress. May they yet preach the gospel to their fellow Dyaks!"

Home Proceedings.

OLD COLONY AUXILIARY.

THE annual meeting of this auxiliary was held at North Rochester, April 29. In the absence of the President, Rev. I. W. Putnam, one of the Vice Presidents, took the chair. The Secretary, Rev. J. Bigelow, submitted a verbal report; after which addresses were made by Rev. Messrs. Roberts, Poor, Nott and Holmes. Doct. Scudder, who was present as a delegate from the Board, also addressed the meeting. No report was presented by the Treasurer; from the returns which were made by the societies represented on the occasion, however, it is presumed that the contributions of the auxiliary will be about the same as those of the previous year.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the Board and its objects was held in the Tabernacle, New York, May 9; the President, Hon. Theodore Frelinghuysen, being in the chair. Prayer was offered by Dr. Beecher of Cincinnati, Ohio; after which, Dr. Armstrong read a statement, exhibiting a view of the operations of the Board during the last year. Addresses were delivered by Dr. De Witt of New York, Rev. Samuel Hutchings of the Ceylon mission, Rev. John Todd of Pittsfield, Massachusetts, Rev. Levi Spaulding of the Ceylon mission, Rev. J. P. Thompson of New York, Rev. Mr. Wilkes of Montreal, Canada, and Dr. Beecher of Cincinnati, Ohio. The following

paragraph is taken from the remarks of the last named speaker.

The question has been often started, what can be the cause of the mournful suspension of divine influence? There is but one answer satisfactory to me. The Church has *faltered in the work of foreign missions*. For want of unwavering trust in God, she has, in troublous times, withheld from his service the gold and the silver which are clearly his, and has ungratefully left the missions, planted by his providence and watered by his heavenly grace, and demanding continual care and sacrifice, at least, to deep reproach, and seemingly impending ruin! The Savior has thus been wounded; the Holy Spirit grieved. And now, at parting, I would say, as a thought to be remembered, "Take care of foreign missions, and God will take care of you and yours. Never again falter. Take care of foreign missions, and God will revive his work, and will give his Spirit till nations shall be born in a day."

A similar meeting was held in the First Presbyterian Church, Philadelphia, May 13; Ambrose White, Esq., being in the chair. After a prayer by Dr. Neill, Dr. Armstrong submitted a sketch of the operations of the Board during the past year. Addresses were made by Rev. David Malin, general agent of the Board, Rev. Messrs. Spaulding and Hutchings of the Ceylon mission, and Rev. S. D. Burchard of New York.

A similar meeting was also held in Park-street Church, Boston, May 29; President Hopkins of Williams College being in the chair. Prayer was offered by Dr. Tappan of Augusta, Maine; and a brief survey of the missions of the Board was presented by Rev. S. B. Treat. The meeting was then addressed by the Chairman, Rev. Mr. Todd of Pittsfield, Massachusetts, Rev. Mr. Spaulding of the Ceylon mission, and Dr. Beecher of Cincinnati, Ohio.

DONATIONS,

RECEIVED IN MAY.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. H. A. D., N. Y. s. 2, 12;)	3,512 48
<i>Board of Foreign Missions in German Ref.</i>	
Ch. Rev. E. Heiner, Baltimore, Tr. for Brooks,	300 00
<i>Auburn & Vic. N. Y. H. Ivison, Jr. Agent.</i>	
Auburn, Soc. of inq. in theolog. sem. 6 00	
Genoa 5 Corners, Cong. ch. m. e. 7 71	
Hannibal, Cong. ch. 7 03	
Seneca, 1st pres. ch. 90 31	
Skaneateles, Pres. ch. 35 19	
Summerhill, do. 8 43—84 66	
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
Falmouth, 1st cong. ch. and so. gent. and la. (of wh. ff. young la. benev. so. for Mr. Peet's sch. Siam, 20;)	245 00
Harwich, Cong. so. m. e. 17 65	
Orleans, Cong. so. gent. and la. 52 00—314 65	
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Williamstown, Williams college, m. e. 17 55	
<i>Boston, Ms. S. A. Danforth, Agent,</i>	
United m. e. Park-st. ch. 945 10	
Old South ch. and cong. gent. 2,168 96;	
la. 769,78; s. s. for Samuel H.	
Stearns, Ceylon, 20; 9,958 04	
Central do. gent. 1,683 25; la. 456,70;	
s. s. 63,32; 9,903 27	

Bowdoin-st. do. gent. 1,593 25 ; la. 363 ;	1,976 25	Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Park-st. do. gent. 1,146 ; la. 439 55 ; 1,578 55		Hartford, Centre so. S. Treat, 100 ;
Mount Vernon do. gent. and la. 1,448 77 ; m. e. 4 months 115,60 ; 1,564 37		m. e. 4,64 ; 104 64
Essex-st. do. gent. and la. 1,543 47		West Avon, Gent. 4 50—100 14
Salem-st. do. 822,17 ; m. e. 87,79 ; 909 69		Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Phillips do. 303,16 ; m. e. 31 ; la. benev. so. 15 ; 349 16		Bennington, Cong. ch. and so. 14 00
Pine-st. do. gent. 119 ; la. 100 ; 219 00		Manchester, 1st cong. ch. and so. 40 ;
Maverick do. 15 ; m. e. 51,08 ; 66 08		Miss S. Barnes, 10 ; 50 00
Messianh do. (of wh. fr. Miss G. 2.) ; 56 68		Milford, Cong. ch. and so. 89 43
Mariners' do. 30 00		Mont Vernon, La. benev. so. 30 61
Miss M. B. H. 20 ; R. S. Davis, 10 ; G. S. Holmes, 10 ; a friend, 2 ; museum, m. box, 1,60 ; Mr. S. for Choc. hymn book, 1 ; 44 60		New Boston, Pres. ch. and so. 45 50—250 54
Other dona. particulars of wh. have been published, 1,235 70		Kenneb. Co. Ms. Conf. of Chs. B. Nason, Tr.
	15,680 16	Litchfield, m. c. 20 00
Ded. am't prev. ack. 11,379 05—4,401 11		Waterville, Cong. so. 5 00—25 00
<i>Brookfield Assoc. Ms. A. Newell, Tr.</i>		Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
A friend, to cons. ALONZO WHITE, of Leicester, an H. M. 100 00		Watertown, La. for fem. orp. sch. at Bom- bay, 12 00
Oakham, s. a. class for schs. in Ceylon, 1 00		Lowell & Vic. Ms. W. Davidson, Tr.
W. Brookfield, Fem. juv. so. for chil. in Ceylon, 3 50—104 50		Lowell, John-st. ch. 250 00
<i>Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.</i>		Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Buffalo, Miss J. Bush, for James F. Cogswell, Ceylon, 5 ; W. G. O. 5 ; 10 00		Canterbury, Cong. ch. and so. 20 90
Sardinia, Young men, 50—10 50		Franklin, Coll. 8,48 ; m. e. 18,38 ; 26 86
<i>Calderon Co. Ft. Conf. of Chs. E. Jewett, Tr.</i>		Fembroke, Gent. 21,37 ; la. 21,63 ; 43 00—30 76
Barnet, Cong. ch. 3 00		<i>Michigan, Aux. So. E. Bingham, Tr.</i>
<i>Caisterden Co. Ft. Aux. So. M. A. Seymour, Tr.</i>		Detroit, Pres. ch. m. c. 9 74
Burlington, m. c. 7 73		Fort Snelling, Iowa Ter. GEORGE F.
Essex, Indiv. 6 40		TURNER, U. S. A. wh. cons. him an H. M. 109 00
Hinesburgh, Ch. and so. 47,50 ; m. e. 1,70 ; 49 20		Hilldale, Pres. ch. m. c. 5 00
Williston, m. c. 17 68—81 00		Homer, 1st pres. ch. 15 51
<i>Cumberland Co. Ms. Aux. So. D. Evans, Tr.</i>		
Bridgeton, m. c. 14,37 ; a fem. friend, 5 ; la. 3,25 ; 22 62		Ded. dis. 139 25
Portland, Miss R. Merrill, 19 00—34 62		2 00—137 25
<i>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</i>		<i>Middlesex Co. North & Vic. Ms. Char. So.</i>
Amesbury and Salisbury, La. 22 75		J. S. Adams, Tr.
Haverhill, A. K. wh. and prev. dona. cons. Miss SARAH NOYES KIR- TREDEGE an H. M. 25 25		Littleton, Ortho. cong. ch. 31 06
Newbury, 1st par. young la. Ceylon so. for a sch. in Ceylon, 25 ; Belle- ville, la. 37,62 ; Mrs. M. Greenleaf, wh. cons. Mrs. ANNA HARRIS an H. M. 100 ; 162 62—210 62		Stow, Cong. ch. and so. 10 22—41 22
<i>Essex Co. South. Ms. Aux. So. C. M. Richardson, Tr.</i>		<i>Middlesex Co. South. Ms. Conf. of Chs. Rev.</i>
Danvers, S. ch. and so. gent. 982 ; la. 124,17 ; m. e. 109,67 ; friends, for Nestorian misa. 10 ; 3d cong. so. 35,560 84		G. E. Day, Tr.
Lynn, 1st cong. ch. 12 00		Northboro', Evan. ch. m. c. 20 00
Manchester, 1st cong. ch. and so. 84,30 ; la. 10 ; m. e. 12,37 ; to cons. Mrs. MARY TAYLOR an H. M. 106 57		Unionville, A friend, wh. and prev. dona. cons. Mrs. ELIZABETH HA- VEN an H. M. 50 00—70 00
Salem, Crombie-st. ch. 92,30 ; Tab. ch. 65,57 ; S. so. m. e. 9,44 ; 167 21		<i>Middlesex Assoc. Ct. H. C. Sanford, Tr.</i>
Topsfield, Ann. contrib. 93 97—940 59		Essex, A friend, 10 00
<i>Fairfield Co. West. Ct. Aux. So. C. Marvin, Tr.</i>		<i>Moros Co. & Vic. N. Y. E. Ely, Agent.</i>
Bridgeport, Rev. D. De P. Ely, 11 00		Medina, Pres. ch. 8 00
Greenwich, Rev. M. Head, 10 00—21 00		Penfield, do. 50 66
<i>Franklin Co. Ms. Aux. So. L. Merriam, Tr.</i>		Rochester, Brick do. 100 ; 3d do. 20 ; 130 00—170 66
Ashfield, La. 21 72		<i>New Haven City, Ct. Aux. So. A. H. Malby, Agent.</i>
<i>Genes & Vic. N. Y. C. A. Cook, Agent.</i>		New Haven, 1st ch. and so. 1,958 95 ;
Albion, m. e. 9 36		union m. c. 29,43 ; Church-st. ch. do. 7 ; 3d do. 4,39 ; a friend, 10 ; 1,309 77
Candor, Young people's misa. asso. 5 19		<i>New Haven Co. West. Ct. Aux. So. A. Town- send, Jr. Tr.</i>
Hector, 13 50—27 98		Wolcott, Mrs. T. Bailey, 6 00
<i>Grafton Co. N. H. Aux. So. W. Green, Tr.</i>		<i>New York City and Brooklyn, Aux. So. J. W.</i>
Lebanon, m. e. 50 00		Tracy, Tr. 1,358 27
Loudon, Chil. for Miss Mudgett's sch. 1 32—51 32		<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>
<i>Greene Co. N. Y. Doct. J. Doane, Agent.</i>		Canton, m. c. 12 ; la. 13 ; 25 00
Durham, 1st pres. ch. m. e. 10 00		Dorchester, 2d par. juv. misa. asso. 26 50
Pine Orchard, A friend, wh. and prev. dona. cons. JAMES BUCHANAN, CAVE JOHNSON and WILLIAM L.		Dover, Miss. M. Wight, 5 ; s. a. inf. class, 34c. 5 34
MARCY, Washington, D. C. H. M. 200 00		Milton, 1st evan. ch. and so. coll. 88,36 ; m. e. 16 ; s. a. 2 ; 106 36
Windham, 1st pres. ch. 15 53—935 53		Roxbury, Eliot ch. and so. gent. 187 ;
<i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>		la. 10 ; m. e. 20,40 ; 917 40
East Hampton, S. Williston, 500 00		Sharon, Cong. ch. 23,25 ; m. e. 14,65 ; 37 90
Plainfield, H. Hallcock, 12 00—512 00		Stoughton, A friend, 30 00
<i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>		West Medway, Cong. ch. and so. la. to cons. DANIEL WILEY an H. M. 100 00—548 50
West Millbury, Mrs. M. W. 1 00		<i>Old Colony Assoc. Ms. H. Coggeshall, Tr.</i>
		Fairhaven, 1st cong. ch. (of wh. to cons. Rev. WILLIAM B. HAMMOND of Canton, an H. M. 50) ; 230 ;
		Centre ch. 70 ; 290 00
		Mattapoisett, Cong. ch. and so. to cons. Rev. ISAIAH C. THATCHER an H. M. 66 47
		Middleboro', 1st par. gent. 105,58 ; la. 88,58 ; m. e. 42,59 ; 2d cong. ch. and so. to cons. Rev. J. K. BRAGG an H. M. 50 ; 286 75
		New Bedford, Pacific ch. 30 00
		Rochester, Centre so. la. 33,50 ; North so. 15 ; Mrs. Briggs 3 ; 51 50—794 73
		Augusta, Pres. ch. (of wh. fr. a friend, to cons. S. AYLESWORTH an H. M. 100) ; 134 37

Boonville, Cong. ch.	6 00	Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Utica, 1st pres. ch. m. c. 3,39; Z. B. 1; 4 39	8 00—152 76	Worcester, Centr. ch. miss. sew. so. 65 00
Vernon, Cong. ch.		Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
Oriskany Co. Pt. Conf. of Cha. T. Jameson, Tr.		A friend, (of wh. to cons. Mrs. MARY
Glover, Miss Wright,	75	BALDWIN, an H. M. 100 ; 300 00
Insburgh, Cong. ch. m. c.	20 12	Templeton, D. Whitcomb, 100 00—400 00
Troy, 2d cong. ch.	2 22—23 09	Alfred, Cong. ch. and so. 24 90
Palestine Miss. So. Ms. E. Alden, Tr.		Kennebunkport, 1st cong. ch. and so. 7 37
Easton, Cong. ch. m. c.	21 42	Limerick, Cong. ch. 56 84
North Bridgewater, Rev. J. P. Tyler, dec'd,	10 00	Limington, Ch. 12 00
North Seuite, Cong. ch. and so.	17 50	Newfield, Cong. so. 13 75
North Weymouth, Mr. Emery's so.	75 02	Shapleigh, do. 20 55
South Weymouth, 2d cong. ch. and so. 15 00—138 94		Wells, 1st cong. ch. and so. 40 00
Prescott Co. Ms. Aux. So. E. F. Duren, Tr.		York, 1st ch. and so. 59 00—934 41
Bangor, 1st cong. ch. and so. m. c.		
62; Hammond-st. cong. ch. 52,80;	114 80	
Pilgrim Asso. Ms. J. Robbins, Tr.		Total from the above sources, \$19,574 70
North Marshfield, Trin. cong. ch. m. c. 8,70; a friend, 20 ;	28 70	
Pembroke, Miss M. C. Ford, (of wh. for Hannah Ford, Ceylon, 20 ;)	30 00	
Plymouth, 2d ch. 12,21; 3d ch. and m. c. 50,50; gent. 10 ; in 31,50; 104 21		
Plympton, Gent.	26 06—188 97	
Rhode Island, Aux. So.		
North Scituate, Cong. ch. m. c.	16 25	
Richmond & Vic. Va. Aux. So. S. Reeve, Tr.	413 00	
Rockingham Co. N. H. Conf. of Cha. S. H. Piper, Tr.		
Eye, Cong. so. 21; Rev. J. T. McEwen, 10 ;	31 00	
Salem, Rev. W. H. Hayward,	10 00	
South New Market, Cong. so. m. c.	24 00	
West Chester, Cong. so.	16 69—81 69	
S. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.		
Morrisstown, s. s. for Bombay miss.	6 00	
Strafford Co. N. H. Aux. So. E. J. Lane, Tr.		
Durham, Cong. ch. and so.	33 22	
Great Falls, Contrib. and m. c. wh. cons. Rev. JAMES T. McCOLLUM		
an H. M.	50 00	
Milton, Cong. ch. and so.	12 00	
Moultonboro', do.	15 90	
Sandwich, do.	10 15—121 27	
Taunton & Vic. Ms. Aux. So.		
Mansfield, Cong. ch. m. c.	19 10	
Raboboth, Cong. ch. and so.	15 25	
Seekonk, Mrs. Bunn,	1 00	
Taunton, Spring-st. ch.	10 00—38 35	
Union Conf. of Chs. Ms. S. Andrews, Tr.		
South Paris, S. Morse,	15 00	
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	657 50	
Western Reserve, O. Aux. So. Rev. H. Coe, Agt.		
Amherst, 8,75; Ashatabula, 11; Berlin, 13,91; Bloom, 5; Brownhelm, 4,50; Columbia, Mrs. L. Goddard, 5; Fitchville, 8,60; Geneva, 16; Greenfield, 17,87; M. Lawrence, 20; J. Childs, 10; s. s. 1,93; Lyme, 57,37; R. Knox, 10; Margaretta, 7,48; Medina, for meeting house at Kohala, 18; Melmore, 3,50; Milan, 2; Rev. E. Judson, 5; Jay miss. so. 16,25; Monroeville, 12,44; Morgan, 9,78; Norwalk, 150; Orwell, 8,78; Peru, 3; Mrs. A. G. Smith and fam. 11; Richfield, 7,87; Rome, Dea. Chester, 2,50; Sandusky City, 80; Sharon, 6,26; Tallmadge, 8; Wakeman, 10; Wayne, for Mr. Andrews, Sandw. Isl. 6 ; 557 81		
Windham Co. Pt. Aux. So. A. E. Dwinell, Tr.		
Brattleboro' East, gen. 76 ; la. 62,45; m. c. 17,46 ; West, m. c. 3,75 ; A.		
V. D. 5;	164 66	
Fayetteville, Coll.	29 85	
Marlboro', Indiv. 7,33 ; H. E. G. 5 ; 12 33		
Putney, Coll. 6 ; L. Grout, 10 ; 16 00		
Saxton's River Village, R. A. Severe-		
rance,	10 00	
Wilmington, a friend,	25	
Windham, Gent. 10 ; la. 14,41 ;	24 41—257 50	
Windham Co. North, Ct. Aux. So. G. Danielson, Tr.		
Brooklyn, A lady,	5 00	
North Killingly, Gent. 31,25 ; la. 27,53 ;	58 78—63 78	
Windsor Co. Pt. Aux. So. E. C. Tracy, Tr.		
Ludlow, Mrs. Wetherbee,	5 00	
Norwich, South ch.	10 86	
Windsor, Mrs. Kidder,	2 00	
Woodstock, Cong. so.	50 00—57 86	
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.		
Worcester, Centr. ch. miss. sew. so.	65 00	
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.		
A friend, (of wh. to cons. Mrs. MARY		
BALDWIN, an H. M. 100 ; 300 00		
Templeton, D. Whitcomb, 100 00—400 00		
Alfred, Cong. ch. and so. 24 90		
Kennebunkport, 1st cong. ch. and so. 7 37		
Limerick, Cong. ch. 56 84		
Limington, Ch. 12 00		
Newfield, Cong. so. 13 75		
Shapleigh, do. 20 55		
Wells, 1st cong. ch. and so. 40 00		
York, 1st ch. and so. 59 00—934 41		
Total from the above sources, \$19,574 70		
VARIOUS COLLECTIONS AND DONATIONS.		
A friend, 5 ; a lady, 2 ; do. 1 ;	8 00	
Adrian, Mich. 1st cong. ch.	23 25	
Albany, N. Y. T. Kirby, 5 ; Mrs. L. Herring, 50 ; 55 00		
Alexandria, D. C. Mrs. M. A. Harper,	2 50	
Allentown, Pa. Pres. ch.	8 00	
Amsterdam Village, N. Y. s. s. for Chandler Bartlett, and Maria Douschy, Ceylon, 40 ; mater. asso. for M. S. Goodale, Ceylon, 20 ;	60 00	
Andover, Ms. W. par. gent. 41,50 ; la. 39 ; m. c. 16,50 ;	97 00	
Bedford, Co. Ky. Rev. G. W. Leyburn,	3 80	
Belfast, Me. N. ch. m. c.	46 00	
Bethany, Pa. Pres. ch. m. c. 87c. ; Rev. T. Williston, 10 ; Miss J. B. 1 ;	11 87	
Brooks, Me. m. c.	18 65	
Bucksport, Me. E. D. B. 56c. H. L. B. 69c. for Madras miss.	1 25	
Cambridge, Ms. Shepard ch. sew. cir.	25 00	
Cambridgeport, Ms. 1st evan. cong. ch. m. c.	50 00	
Canaan Centre, N. Y. 1st pres. ch. m. c. 15 ; coll. 10 ;	25 00	
Canaanagus, N. Y. 1st cong. ch. and so. m. c. and indiv. 37 ; s. s. for Walter Hubbell and Eliza M. Hubbell, Ceylon, 40 ;	411 00	
Carlston Place, U. C. Mr. and Mrs. Bell,	10 00	
Cattaraugus, N. Y. Indian contrib.	10 00	
Cedarville, N. J. Pres. ch.	6 67	
Charlestow, Ms. A friend,	2 00	
Chelsea, Ms. Winnisimmet ch. and so. m. c.	38 74	
Cherry Ridge, Pa. Miss M. Darling,	2 00	
Cleveland, O. 1st pres. ch. and cong. 69 ; J. M. Woolsey, 10 ; Mrs. L. Day, 10 ; m. c. 8,94 ; ded. dis. 1,45 ;	96 49	
Constableville, N. Y. Rev. A. L. Chapin and wife, 10 ; E. Miller and others, 4,75 ;	14 75	
Constantino, Doct. A. Smith,	70 00	
Culloden, Ga. R. Holmes,	10 00	
Delhi, N. Y. Pres. ch.	14 48	
East Cambridge, Ms. Evan. ch. and so. m. c.	7 10	
East Hebron, N. Y. J. R. and J. W.	2 00	
Ellsworth, O. L. Lord,	15 00	
Elizabethtown, N. J. 2d pres. ch. s. s. for W. F. Day, Ceylon,	17 00	
Emmitsburg, Md. W. Walker,	10 00	
Fairfield, N. J. Pres. ch. m. c. 9,66 ; Rev. E. Osbourn, wh. and prev. dom. cons. Miss SARAH McCUREN an H. M. 50 ; indiv. 7 ; fem. mite so. 12,50 ; disc. 60c.	78 56	
Fairmount, Pa. 1st pres. ch. s. s.	7 00	
Flushing, N. Y. Mrs. M. H. Strale,	10 00	
Fort Palaiki, Ga. A friend,	8 94	
Frederick Co. Va. Miss Davis,	1 00	
Fresh Pond, N. Y. Pres. ch. m. c. 9,71 ; la. 9,56 ;	19 27	
Fryeburg, Me. Cong. ch.	70 70	
Galesburg, Ill. Benev. asso. of pres. cong. 128,71 ; Rev. J. Waters, 10 ;	138 71	
Gettysburg, Pa. m. c.	39 45	
Gilbertsville, N. Y. Pres. ch.	98 00	
Godfrey, Ill. Rev. W. Chamberlain,	10 00	
Greenbush, N. Y. Pres. ch. m. c.	10 00	
Greenville, Ill. Misses R. and A. Birge,	9 00	
Hanover, N. J. 1st pres. ch.	61 00	
Harpersfield, N. Y. Pres. ch. m. c. 11,42 ; Mrs. A. Dayton, 5 ; Mrs. H. 3 ;	19 42	
Herrick Falls, N. Y. Pres. ch.	72 00	
Kingsboro', N. Y. Mrs. L. Giles, 25 ; P.		
Yale, 10 ; indiv. 8 ;	48 00	
Kinsman, O. Pres. ch.	16 00	

<i>Lansingburg, N. Y.</i> 2d pres. ch. 26,04; a young lad, 5;	31 04	<i>Unknown, C. A. D.</i>	10 00
<i>Lewis, N. Y.</i> Cong. ch.	9 20	By Dr. Scudder,	
<i>Leyden, N. Y.</i> La. for Leyden fem. sch. Madora,	21 00	Little Falls, N. Y. Juv. sew. so. 52; chil. in Providence and other places, for Bibles and tracts, 36,54; College Hill, New York, lads, 6; Andover, Ms. chil. 2; Gloversville, N. Y. 2;	98 54
<i>Lockport, N. Y.</i> 2d pres. ch. m. c.	8 50		
<i>Lowell, Ms.</i> Cong. so. 11,65; fem. miss. so. 4;	15 66		
<i>Madison, N. J.</i> Pres. ch.	62 85		
<i>Malden, Ms.</i> La. benev. so. for ed. of two chil. in Oroonimah,	20 00		
<i>Manlius, N. Y.</i> Trin. pres. so. m. c. 14,79; CHARLES SMITH, wh. and prev. dona. cons. WALTER STORM of New York an H. M. 90;	104 79	LEGACIES.	
<i>Marathon, N. Y.</i> Pres. ch. 10; J. M. R. 5; chil. 2;	17 00	<i>Albion, N. Y.</i> Joel H. Thurston, by S. B. Thurston, Ex. (prev. rec'd. 50;) wh. and prev. pay. cons. CALLED C. THURSTON an H. M.	50 00
<i>Mayfield, N. Y.</i> Rev. J. Wood, 10; F. Boute, 10; indiv. 2,75;	34 55	<i>Aven, Ct.</i> Mrs. Mary Kellogg, by B. C. Kellogg and M. A. Kellogg. Ex't's.	250 00
<i>Mecklenburg, N. Y.</i> Pres. ch.	15 00	<i>Byron, N. Y.</i> Alified Holbrook, by Calvin Wells, Ex't.	412 42
<i>Medford, Ms.</i> T. Magoun, to cons. <i>Mis. Martha T. MAGOUN</i> an H. M.	100 00	<i>Charlton, Ms.</i> Miss Mary Williams, by Leonard Towne, Ex't.	40 00
<i>Methuen, Ms.</i> Gent. 167,80; m. c. 28,40;	196 90	<i>Gloversville, N. Y.</i> Sidney S. Mills, by Frederick Steele, Ex't.	200 00
<i>Middle Granville, N. Y.</i> Union so.	4 00	<i>Lancaster, Ms.</i> Miss Fanny Willard, by John H. Willard, Ex't.	26 30
<i>Moquoketa, Iowa.</i>	6 00	<i>Milan, O.</i> Dudley S. Tucker, by Rev. H. Coe, New York, A dec'd friend, by A. C. Otis, Ms. Benjamin Barber, by Robert Hunter, Ex't.	40 00
<i>Moravia, N. Y.</i> Cong. ch.	12 00	<i>Sackets Harbor, N. Y.</i> Jacob W. Brewster, by S. T. Hooker, Ex't. 1,000; disc. 7,50;	500 00
<i>Morganfield, Ky.</i> A lady, av. of watch, Mount Pleasant, Pa. Pres. ch.	23 32	<i>Tolland, Ct.</i> Perez Marshall, by E. L. Tincker and A. Webber, Ex't's.	992 50
<i>Newark, N. J.</i> 1st pres. ch. young people's miss. so. wh. cons. DAVID A. NICHOLAS an H. M. 100; 2d do. Miss Jane Ward, wh. and prev. dona. cons. PHILIP C. HAY, Jr. of Geneva, an H. M. 50; a bro. and sis. 1;	151 00		200 00
<i>New Lebanon, N. Y.</i> R. Woodworth, a rev. per. to cons. JOHN S. WOODWORTH of Palestine, Ill. and Rev. JEFFRIES HALL, of Wolfboro', N. H. H. M.			
<i>New Providence, N. J.</i> Pres. ch.	150 00		\$2,871 22
<i>New Rochelle, N. Y.</i> Miss S. Brewster, New York, Miss C. W. Gallaudet,	52 00		
<i>Northern Liberties, Pa.</i> Central pres. ch. B. Stewart,	15 00	AMOUNT OF DONATIONS AND LEGACIES acknowledged in the preceding lists, \$26,929 85. Total from August 1st to May 31st, \$31,934 03.	
<i>Nyack, N. Y.</i> Chil. of s. s. for Dr. Scudder, Oakland, Mich. W. M. Axford,	5 00		
<i>Peducash, Ky.</i> m. c. 4,65; Mrs. Campbell's fem. sch. 22,35; disc. 30c.	10 00	DONATIONS IN CLOTHING, &c.	
<i>Parsippany, N. J.</i> Pres. ch. 32,49; fem. ren. and new. so. 20;	23 70	Two friends, 100 Copies Scripture Manual.	
<i>Paterson, N. J.</i> 2d pres. ch. m. c.	52 49	<i>Andover, Ms.</i> A box, for J. C. Smith, Ceylon, Chester, Pt. A bed quilt, fr. juv. sew. cir. of cong. so. for Mrs. L. Butler, Cher. miss.	4 00
<i>Peekskill, N. Y.</i> Payson pres. ch. m. c. 9,30; s. s. miss. so. 12;	19 00	<i>Clermont, Ms.</i> A box, for Mr. Lyons, Sandw. Isl.	
<i>Peru, Pt.</i> Cong. so.	21 39	<i>Gilsum, N. H.</i> A bundle, fr. la.	15 87
<i>Philadelphia, Pa.</i> Fem. so. for ed. hea. youth, 120; a friend, 5; unknown, 3; 5th pres. ch. la. 1,30; disc. 79; Margaretta Perit, for Margaretta Perit, Ceylon, 20;	18 62	<i>Grafton, Ms.</i> A box, fr. la. sew. cir. of evan. cong. so. for La Pointe,	70 90
<i>Pittsfield, Ill.</i> Cong. ch. and so.		<i>Hexham, N. H.</i> 2d reams paper, fr. A. Condon.	
<i>Plattsburgh, N. H.</i> and <i>N. Haverhill, Ms.</i> United so. m. c.		<i>Keene, N. H.</i> A box, fr. la. Heshbon so. for Sioux miss.	37 06
<i>Port Richmond, N. Y.</i> Chil.	148 51	<i>Lynchburg, Va.</i> A box.	
<i>Poughkeepsie, N. Y.</i> 1st cong. ch. wh. cons. Rev. LEVI F. WALDO an H. M.	10 00	<i>Manchester, Pt.</i> do. fr. ch. for Mr. Hamlin, Bobek.	
<i>Princeton, N. J.</i> A. D. White,	15 00	<i>Newark, N. J.</i> One set of Emmons' works, fr. J. A. Paine, for Sandw. Isl. miss.; one do. for Ceylon miss.	
<i>Raleigh, N. C.</i> Mrs. F. Devereaux, for Catherine Ann Devereaux and Frances Ann Polk, Ceylon,	1 00	<i>Niagara, N. Y.</i> a box, fr. A. H. & A. Porter. <i>Shelburne, Ms.</i> A box, fr. young la. sew. so. for Cattaraugus, Tuscarora and Stockbridge, W. T.	70 90
<i>Sag Harbor, N. Y.</i> Pres. ch.	40 00		
<i>Searspart, Ms.</i> Cong. ch. and so.	100 00	S. REEVE, TREASURER OF THE AUXILIARY SOCIETY OF RICHMOND AND VIC. VA. acknowledges the receipt of the following sums, viz.	
<i>Sheffield, Eng.</i> Wilson, Hawkesworth, and Moss,	40 00	<i>Richmond, Shockhill, coll.</i> 63,72; s. s. class for Madras miss. 5,06; S. M. Pleasants, 25; J. R. S. 12; A. S. H. 10; indiv. 71; <i>Lynchburg, Rev. WILLIAM W. POLLAND</i> , wh. cons him an H. M. 50; Mr. and Mrs. E. C. Pleasants, 20; Mrs. J. Royal, 5; Prince Edward co. Douglass ch. m. c. 10,40; Jane Morton, for fem. sch. at Ahmednugur, 20; A. Dupy, 10; S. Edmunds, 10; indiv. 83,85; Bedford, Peaks ch. 13; Farmville, Miss F. Johns, 2;	411 03
<i>Smithfield, N. Y.</i> Pres. ch. m. c.	5 00		
<i>Smithtown, N. Y.</i> W. F. Buffett,	11 00		
<i>Sparta, N. J.</i> Pres. ch.	10 00		
<i>Springfield, N. J.</i> do. m. c.	46 61		
<i>Stoneham, Ms.</i> La.	16 00		
<i>Sweden, Ms.</i> Fem. miss. so.	50 13		
<i>Tecumseh, Mich.</i> Pres. ch. s. s.	4 00		
<i>Tisbury, Ms.</i> Mrs. Cottle,	5 00		
<i>Trips Hill, N. Y.</i> Pres. ch. m. c.	2 00		
<i>Troy, N. Y.</i> 1st pres. ch. (of wh. fr. G. G. Wilder for George G. Wilder, Ceylon, 20;)	10 00		
<i>York, Pa.</i> Pres. ch. 124; la. miss. so. 107,85; disc. 1,50;	100 00		
<i>Waterford, Ms.</i> W. W. Greene,	236 35		
<i>West Dracut, Ms.</i> Cong. so. m. c.	5 00		
<i>Westfield, N. J.</i> Pres. ch. m. c. 41,57; coll. 26,10;	28 00		
<i>Whippany, N. J.</i> Pres. ch.	67 67	THE FOLLOWING ARTICLES ARE RESPECTFULLY SOLICITED FROM MANUFACTURERS AND OTHERS.	
<i>Williamsport, Pa.</i> Pupils of fem. sem.	13 13		
<i>Woburn, Ms.</i> Gent. wh. cons. Rev. ARIEL P. CHUTE an H. M. 105,00; la. 196,97; m. c. 49; av. of watch key 60¢; s. s. 7,41;	5 00	Printing paper, writing paper, stationery, slate, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.	
	298 33		